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TRAINING IN CULTURAL DIFFERENCES FOR LAW ENFORCEMENT/JUVENILE JUSTICE PRACTITIONERS

Instructor's Manual

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A. Appendices

Juvenile Community Workers
Juvenile Court
Juvenile Institutional Workers
Law Enforcement

B. Participant's Manual

NOTES TO THE TRAINER

ACA and PERF are proud to offer you this curriculum in Cultural Differences. One of the goals of this curriculum is to make the training available to as many people working in the juvenile justice system as possible.

HOW TO USE THIS CURRICULUM

Because of the changing demographics of the United States, and the ever challenging need for clear communication, this course is essential for everyone in the field. The subject of cultural diversity as it affects law enforcement and juvenile justice services is crucial to examine, to analyze and to make commitments about.

The subject of cultural diversity can be approached many ways — from a completely theoretical method to a completely experiential one. Finding the right mix for all groups of people is near impossible. That is why we offer this curriculum which is a mixture of both theory and experience — lecture and practical exercises.

Often, participants in cultural diversity classes will want a list of characteristics that pertain to different cultures. Wanting this type of information is understandable because participants may think that if they have such a list, they will be more prepared to interact with members of a certain culture.

But, from the beginning, trainers should emphasize that the training is designed to help them relate to many different cultures and to varying individuals within a cultural group rather than to produce experts in any specific culture. We believe that learning how to learn another culture — to discover the structural and functional patterns of another culture — is the most important goal of this course.

We believe that by giving minimum culture-specific training, the participants will be forced to discover for themselves the ways of interacting with people successfully. The participants should be urged to decide which behaviors are patterns and which behaviors are simply personal characteristics.

In this curriculum, we have provided some general information on some of the minority groups in the United States, such as African Americans, Asians, Hispanics and American Indians. But this information may or may not apply to persons across the country, or even to persons within groups in your community, particularly because individuals fall along a cultural continuum.

Although we can learn factual information about the historical background of a people, their language, religion, celebrations, or clothing, we still need to cultivate general cross-cultural communication skills to communicate effectively with the individuals within a given cultural group.

WHAT'S IN THE PACKAGE

The Cultural Differences curriculum package is made up of three components: the Trainer's Manual, the Participant's Workbook and a video.

The Trainer's Manual contains the curriculum and is designed for optimal use by law enforcement, juvenile judges, and the spectrum of juvenile justice trainers. The course is a resource for both new and veteran trainers of cultural diversity. The word-for-word format will assist new trainers who may need help in fleshing out the subject matter. Experienced trainers can simply follow the outline of ideas as they are presented. They can also select topic areas that are pertinent for their training needs. We urge trainers to customize the training to meet the needs of their own participants, to reflect the types of situations that participants meet in their communities.

The various nature of each of the disciplines related to juvenile justice often requires individual applications of the principles involved in understanding diversity and cross-cultural communication. For this reason, we have added four job-specific appendices to the core curriculum. Each appendix includes job-related illustrations, examples and exercises specifically for: law enforcement, juvenile judges, juvenile institutions and juvenile community workers.

The curriculum is divided into four sections:

A. **NOTES TO THE TRAINER:** Tips and techniques for trainers, this section also contains the trainers' survey, training evaluation forms, instructors' agreement and training summary.

B. **INTRODUCTION**: Information about the project and training concerns.

C. **PRESENTATION**: Composed of four modules which are as follows:

1. **Why this Training Is Important**
2. **Cultural Differences — What Is It?**, including:
   - Culture
   - Selective Perception

- ○ Classification
- ○ Values
- ○ Prejudice and Bias
- ○ Stereotyping
- ○ Racism
- ○ Discrimination

3. **Cross-Cultural Communication**
4. **Implications For Your Job**

Note: Each module has a Cover Sheet indicating Objectives, Evaluation Techniques, Methods and the Materials needed for delivering the training. Each also has its own sections for Handouts, Overhead Transparencies, and Supplementary Readings. Each module contains exercises and alternate exercises to provide the trainer with a variety of options to facilitate the learning objectives. The Supplementary Readings represent a diverse mix of viewpoints and information, they are intended to provoke thought and do not necessarily represent any official point of view. Trainers can copy any of these materials for handouts or training aids to give to participants. Trainers should also add any information gathered from magazines, newspapers or articles that they feel will enhance the information base for the participants.

Each module contains a glossary of terms relevant to the information provided in the module. This glossary is intended to provide the trainer with backup material and other sources of information so that they can be fully prepared to facilitate discussion, clarify issues brought up in the training and to generally conduct the training with self confidence.

D. **APPENDICES**: Four sections personalized for:

- ◊ Law Enforcement
- ◊ Juvenile Courts
- ◊ Juvenile Institutional Workers
- ◊ Juvenile Community Program Workers

Each appendix contains information and exercises that are specific to their professional areas. Trainers should use the appendix appropriate for the individuals who are being trained to supplement the information in the general curriculum and to make the training more specific to that discipline. Trainers should develop an outline of what information will be presented from the general curriculum and the appendix ahead of time. These professional appendices have

been provided to assist trainers in developing a training program that can be professionally specific.

PARTICIPANT WORKBOOK

The Participants' Workbook includes the workshop objectives and a note-taking outline of each section of the lesson plan. Participants can use these workbooks as resources long after the workshop is over.

VIDEO

This video is to be used as a supplement for trainers to prepare for the presentation of the written curriculum as well as to enhance the training experience for participants. This video should not be used to replace live training.

TRAINER SKILLS

Trainers of cultural differences will discover that they need to **facilitate** the learning experience more than they need to **present** information. Facilitation means "assisting, encouraging and advancing the communication and learning of the participants."

Talk is crucial in cross-cultural training, but sometimes, occasional frustrations will erupt. Each of the disciplines involved in juvenile justice must make decisions about juveniles that will affect the rest of the juveniles' lives. When these decisions are made within cultural situations involving **differing** values, participants often tend to express themselves negatively.

Trainers, therefore, need to know how to get participants to see things from differing perspectives and how to enable all the participants to be resources for each other.

Trainers also need to know their participants and the juveniles that the participants relate to. They should have a basic understanding of the demographics of their community, including the various ethnic groups that live in the community, the median ages of the groups, and whether the groups vary in the their predominant family or social structures.

Trainers have a variety of sources to obtain information on specific ethnic and cultural groups as well as regional demographic information. A resource list has been provided in this training package to assist the trainer in getting information. Community civic groups, local government public affairs offices, local chambers of commerce, universities, colleges as well as public service/human service departments are also good local information resources.

Another way to gather relevant information, including authentic examples of real life cultural conflicts (which may be used in the curriculum), is to ask the participants before the training.

In order to effectively conducted, Cultural Differences training it is imperative that the trainer be knowledgeable of the subject matter, feel comfortable presenting the subject matter, is sensitive and believes in the ideas being presented. This type of training should not be done by a trainer who is not familiar with it. An inexperienced, incapable trainer has the potential to cause irreparable damage to both an organization and the individuals in training. Experience has shown that the potential for cultural differences programs to become politicized and spill over negatively into the community, warrants careful attention to detail regarding the selection of instructors, course content, presentation style, use of scenarios, exercises and role plays. Before conducting any cultural differences training in your agency or organization, here is a check list of things to consider and do:

◊ Seek approval and endorsement of key administrative and command personnel. This sends the message that such training is important to the organization, and valued by it.

◊ Publicize training within your agency/organization using key administrative and command personnel.

◊ Do not wait until a major incident surrounding racial/ethnic issues arise before conducting cultural differences training. This type of training by its very nature is not effective as a tool of crisis intervention.

◊ In selecting participants for training, do not single out "perceived trouble makers" alone to attend the training. Ideally, this training should be conducted on a department by department basis for all employees.

◊ Ensure that the training team is knowledgeable about the functions of the agency/organization for whom the training is being conducted. It is always best to have a training team that is diverse e. male/female, white/black, etc. This allows for the establishment of comfort zones for participants. Many people are threatened by this type of training, because they perceive it as an effort to correct the social wrongs of history, and an effort to blame individuals for these wrongs. This is not the purpose of the training. It is geared at providing individuals

with an opportunity to understand themselves, how culture impacts their behavior, the behavior of others and how all this applies to the professional responsibilities of law enforcement and the juvenile justice system. Having a diverse, knowledgeable and sensitive training team is key to the success of this training.

- **Again, only competent, knowledgeable trainers should conduct this type of training. Ensure that trainers have these qualities and have prepared adequately to conduct the training session by being familiar with the curriculum itself and all the training aides.**

- **A good working knowledge of the ethnic/racial groups, issues and concerns of the agency/organization and the community where the training is being conducted is important. This will allow the training to be more specific and therefore more relevant. A trainers' survey follows this section which will assist you in gathering such information.**

- **Recognize that ones' ethnic background does not qualify them as an expert in cultural difference in general and that skilled trainers may not be competent in all areas of the curriculum. Assign trainers based upon their strengths and wherever necessary assign teams.**

TRAINERS SURVEY

Trainers can use the following series of questions (if they are applicable) to expand their cultural knowledge base in preparing for the training. It is intended to assist trainers in gathering information specific to the group that will be trained. This information will help trainers to customize the session to the participants to address their needs and concerns. This survey is not to be used by the participants. It is specifically geared for use by the trainer. Trainers should be aware, however, that the statistical information they receive on some cultural groups might be incorrect. Some groups, for example, may have a significant number of recent immigrants or undocumented individuals. Undocumented individuals typically do not have social security numbers and function in a somewhat invisible fashion within the community. The actual trainers survey has been put on the following pages to allow the trainer to remove the survey easily from the curriculum.

SURVEY

(FOR TRAINER USE ONLY)

1. What are some of the racial/cultural/ethnic concerns in the (a) community and (b) agency/organization (e.g., rival gang activity, bias crimes, lawsuits on discriminatory practices, tension between staff and minority juveniles).

2. List the percentage of all cultural groups in your community in the smallest categories that are statistically available. For example, say 10% Vietnamese and 15% Korean, rather than including these groups under a category called *Asian*. Also include the dominant cultural group in your listing. In many communities, the dominant cultural group is white, but in some areas of the country, other groups are dominant.

	% 5 Years Ago	% Today	% 5 Years From Now
A.			
B.			
C.			
D.			
E.			

3. List other cultural groups in your community that are not traditionally included in available statistics — for example, persons of different sexual orientation, persons with disabilities.

Please answer the following questions for the cultural groups that you listed in questions one and two. Note: Be sure to base your answers on interviews conducted with three or more persons from the particular cultural group.

4. Are a majority (over 50%) of the persons in the cultural groups recent immigrants?

5. Do a majority of the individuals in the cultural group maintain practices (for example, rituals and ceremonies) from their group's place of origin? If so, which ones?

6. Does the cultural group celebrate its own holidays? If so, what are they and what is the significance of each one?

7. What languages other than English are spoken by members of the cultural group?

8. What behaviors (words, actions) on the part of some individuals in each cultural group have contributed to misunderstandings with employees at your agency?

9. What behaviors on the part of the agency employees have contributed to misunderstandings with some individuals in the cultural group?

10. How could such misunderstandings be avoided in the future?

11. Are there specific types of crimes usually committed against members of the cultural group? If so, which ones?

12. Is the cultural group centered in a particular neighborhood or do the members live in various parts of the community?

13. Where do the juveniles of each cultural group usually "hang out"?

14. What kinds of social events do the members of the cultural group usually attend?

15. Who are the community leaders of each cultural group?

16. What organizations can provide information about each cultural group?

WAYS TO FORMAT THE WORKSHOP

This lesson plan is versatile so that you can use it in several ways. If you choose, you can present most sections in one eight-hour day. If your time is limited, however, you can present the material in smaller blocks. For example, a more relaxed schedule might be two four-hour training days.

To help you design a personalized workshop, we have worked out the minimum amount of time you might need to present each module.

- Introduction to Training (30 minutes)
- Why This Training Is Important (2 hours)
- Cultural Differences — What Is It? (2 hours)
- Cross-Cultural Communication (2 hours)
- Implications for Your Job (2 hours)

Note: The Action Plan is located after the *Job Implications Module.* This plan can be used throughout the curriculum — no matter how you design the workshop. If you choose not to use the Action Plan, we recommend that you use the questions at the end of each module as concluding exercises.

We've built many individual and group exercises into this workshop. If you choose not to include all of them, the module times will change. How much the class participates will also affect the workshop time. If you do use smaller blocks of time to present this workshop, however, you will need to develop transitions from one module to the other.

When you are ready to use the curriculum, we suggest that you read through each of the sections. Then, based on the number of hours you have allocated for the training, choose the specific topics that you think would most benefit your participants.

Use the topics as they are presented in the core curriculum as the base of the training. Put the main ideas into your own words and personalize them to meet the needs of your situation. Then, choose the examples, cases and exercises that are relevant to your discipline and to your agency. If an appendix has been developed specifically for your occupation, you may want to skim the appropriate appendix in addition to the general curriculum to determine which portions of both will best meet the needs of your audience.

The core curriculum offers many illustrations, examples and exercises to help reinforce a concept. Other exercises are suggested in the *ALTERNATE EXERCISE* section, and in the *APPENDIX* that was developed for your discipline.

For example: When you are presenting the cross-cultural communication module, you may choose to have participants role play the "Jose Silvera" situation, or you may choose other situations from either the ALTERNATE EXERCISE section or from the APPENDIX that pertains to your discipline.

The more that you can personalize the exercises and use illustrations from your own agency, the more effective your training will be.

Note: Specific exercises may not produce the learning you intended. Though unexpected, the learning that does emerge is likely to be as valuable. It is up to the trainer to roll with the punches and be able to capitalize on whatever happens. The participants and their learning should never be sacrificed to an exercise.

Always develop a schedule of how your available training time will be allotted for lecture, exercises and group discussion. Remember, the curriculum is flexible and can be offered in segments at varying times. Do not allow for too much time to lapse between each training session. This will defeat the overall purpose of the training and make it difficult for the participants to follow. Always jot down points from prior sessions that may need to be addressed in subsequent sessions.

YOUR ROLE AS A TRAINER/FACILITATOR

Your role as a trainer of this curriculum is that of a facilitator. As a facilitator or helper, you should lead the participants through the material. You answer questions; you clarify points or concepts; you tailor the information to your specific group's situations. Although most of the information is easy to understand and use, you may discover that the concepts are not always easily accepted, and the skills are not always easily practiced by your participants. The art of communicating this material requires that you help your group break through the layers of doubt and conditioning that may still separate them from accepting and applying these concepts to their own lives. It also requires sincerity, sensitivity to the group's needs and responses, friendliness, and a positive, optimistic approach. It requires that you be encouraging, open and non-threatening, relaxed and self-assured.

QUALITIES OF SUCCESSFUL FACILITATOR

- A facilitator should demonstrate credible knowledge and experience in presenting the curriculum. They should be knowledgeable about the subjects of cultural differences, law enforcement and the juvenile justice system.

- A facilitator should have a high energy level, yet show a quality of restraint while facilitating. Enthusiasm, plus a knowledge and belief in the material, stimulates interest. This will promote acceptance by the participants.

- The learning experience should be supportive and cooperative, rather than a long lecture by the facilitator. A good facilitator should be just that — one who simplifies and supports the learning process.

- A good facilitator must be a person who does not allow his/her personal beliefs to get in the way of the material. Making statements that are prejudicial or biased will only serve to devalue the training.

TRAINER PREPARATION

With preparation, you can provide quality training for your staff.

◇ Become familiar with this curriculum and read all the supplementary readings as well as other material on the subject as necessary.

◇ Read through the trainer's manual. Familiarize yourself with any instructions you need to provide the training, or any questions you may need to ask the participants.

◇ Read through the participants' manual. Become familiar with the areas in the lesson where you ask the participants to take notes.

◇ Decide what topics from the lesson plans you want to present. Prepare an outline of the workshop and the information you will be presenting. Decide on the exercises you will use and any training aids that you will need. Be innovative when preparing your presentation, try to find the best combination of lecture, group exercises and group discussion that will accomplish the established learning objectives.

◇ Prepare the flipchart in advance of the workshop. Later on in this section, we have provided more in-depth tips on how to prepare a flipchart.

◇ Practice with the overhead projector. Practice using the transparencies as you will during the training program. We also give tips on using transparencies and the projector later on in this section.

SOME BASIC TRAINING TIPS

Throughout the Preface of this curriculum, we have included many tips on how to use training aids, how to present a topic to the class, and how to prepare for the workshop. There are some basic training tips to make this a successful training experience.

- Begin and end the class **on time**.
- Give your participants a 5 or 10 minute break at the end of every hour or hour and a half.
- Be sensitive to the needs of the participants but try to keep them on the task they are doing.
- Be prepared.

Note: The Cultural Awareness quiz (located in the Introduction to Training — section 3) is a good way to check your participants' current knowledge of cultural differences. After the participants have finished the tests, collect them. You can look at the tests later during the day.

TRAINING TECHNIQUES

The next section explains several of the training techniques you might use including Group Discussions, Lecture, Answering Questions, and Role Play, as well as the training aids: transparencies and flipcharts.

TRAINING GROUP SIZE

Cultural Differences training is most effective when offered in groups that do not exceed approximately twenty-six (26) participants. This type of group size allows for effective group interactions, instructor control and facilitation of exercises. We recommend that any group of less than approximately six (6) participants might be too small to facilitate any meaningful interaction and might diminish the impact of the training.

LARGE GROUP DISCUSSIONS

Large group discussions are never easy to conduct. Many factors can interfere with a smooth discussion. Inattentive participants, a noisy room or extreme temperatures are just a few examples of interference. To conduct effective group discussions:

1. **Plan and prepare.**

    ◊ Learn your subject. Know the curriculum. A glossary, bibliography and resource list have been provided in this package for you to do further reading and research if desired.

    ◊ Develop a discussion plan. Although we have outlined the path of this workshop for you, take some time to outline a discussion plan for **your** participants.

    ◊ Know the participants. Become familiar with their job environment, and some of the problems they face.

    ◊ Anticipate situations, problems, and questions that may arise. The more accurately you can predict these situations, the less likely you are to be thrown off balance during group discussion.

    ◊ Know the limits of your role. You are there to provide knowledge and guide the discussion so that the objectives are reached. You are not there to force your own ideas, concepts, or philosophies on the participants.

2. **Stimulate group discussion by asking questions at the end of each section of each module.** Tell the participants that you are interested in their reactions. You should:

    ◊ Design your questions to get reactions to specific points in the training.

    ◊ Ask questions that are specific to keep the class from wandering from the topic.

    ◊ Don't ask questions that can be answered with a "yes" or "no".

3. **Conduct the discussion.**

- Get full participation. Remember — good discussion means participation. **All** participants should have an equal opportunity to contribute. If the group is larger than 10-12 participants, break them into small groups of 5-6.

- Encourage self-expression of thoughts and opinions. **Do not** allow participants to ridicule the contributions of others. Such behavior is the fastest way to shut down discussion.

- Keep the discussion moving on target and generally positive. If it becomes evident that the planned approach is not going to achieve your objectives, be flexible and prepare to adopt a different approach that **will** succeed.

- Give occasional summaries. Repeat the main points and issues frequently — at least at the end of each section of each module.

- Listen carefully and intently. Show positive interest in the thoughts of the participants. Build on their comments. Be sure to understand what they have said — paraphrase it back. Sincere positive interest will set the tone for the group.

- Develop sportsmanship. Every participant is entitled to an opinion — make sure everyone realizes this.

- Maintain your sense of humor and patience. It takes time to think. Protect the sensitivities of the participants.

- Never embarrass participants. This is particularly important if they are to continue working with peers, subordinates or supervisors who may be present.

Group discussion is one of the most effective training techniques you can use. Be flexible and open to change in direction if the original plan is not working. You can achieve the same goal through slightly different means.

SMALL GROUP DISCUSSION

Follow these guidelines when dividing your class into small groups:

1. Divide the class into groups of between four and seven members — five, six or seven members in a group is perfect.
2. You can divide the class in several ways:
   - ◊ Designate people who are sitting next to each other to a group, or
   - ◊ Assign people of the same rank to a group, or
   - ◊ Count off around the class, giving each person a 1, 2 or
3. All numbers ones will meet in one corner, all number twos in another corner, etc.
4. Ask each group to choose a group leader. This person will be responsible for keeping the group focused on their task and for reporting group responses back to the class.
5. Encourage group productivity — set a time limit for each small group discussion.
6. Tell the group that each person needs enough time to complete the task — e.g., work through exercises.

LECTURE

A short lecture or presentation of material can be effective. We have kept the actual lecture time to a minimum. Lecturing is effective, however, when you need to train large numbers of participants when they are not familiar with the subject. The lecture is also useful when there is little time available for training.

Here are some tips for the use of the lecture technique:

- Get their attention right from the start.
(Attention-getting visual aid, an appropriate story, a thought-provoking question, a controversial opinion, etc.)

- Maintain their interest.
(Carefully pace the presentation and use visual aids.)

- Maintain eye contact.
(Make eye contact with people from all sections of the room — take in everyone.)

- Watch how the audience reacts.
(Alter vocal tones, pitch, volume or inflection so that it does not become monotonous.)

ANSWERING QUESTIONS

Questions from participants are a good indication of the level of their awareness, attention and interest in your subject. They have value in helping you to clarify, modify or fortify points or to test an idea for its potential. Remember that answering a question is a short, impromptu response. Relax, maintain your poise, keep your answer short and to the point.

PLANNING FOR QUESTIONS

1. Anticipate the types of questions participants will ask, the types of questions you may encounter, and plan how to handle them. Before you talk, prepare a list of questions you are most likely to get and prepare your answers.

2. Plan how and when questions will be handled.

3. One way to stimulate group discussions is to ask questions of the audience after your presentation. Tell the group that you are interested in their reactions to several aspects of the information you have presented, and in order to evaluate their reactions, you would like to ask a few questions of the group.

   ◊ Make sure your questions are designed to get reactions to specific points in your talk.

   ◊ Don't ask questions that can be answered by a "yes" or "no."

HANDLING QUESTIONS

◊ Be brief.

◊ Restate the questions for the entire group, and direct your answer to the audience and not to the individual questioner.

◊ Defuse emotional questions by politely asking for clarification of nonspecific words like hedging, suspicious, non-criminal, pussyfooting, etc.

◊ Rephrase questions that are unclear or rambling.

◊ Avoid a one-to-one conversation/argument with a member of the group.

◊ Be honest. If you don't know the answer, admit it.

◊ Don't let one or two people dominate the discussion.

TECHNIQUES FOR HANDLING SPECIFIC PARTICIPANT SITUATIONS

1. ENCOURAGE FURTHER QUESTIONS BY FRIENDLY COMMENT.

   "That's a good question. I'm glad you raised it. (Anyone have an answer?)"

2. HELP THE MEMBER WHO HAD DIFFICULTY EXPRESSING HIM OR HERSELF.

   "I wonder if what you're saying isn't this . . .?" or

   "Doesn't what you said tie in with our subject something like this . . .?"

3. THE INDIVIDUAL WHO ATTEMPTS TO GET YOUR OPINION RATHER THAN GIVING HIS OR HER OWN.

   Toss the question back to the to group; then ask, "Does that answer your questions?" "Do you agree?"

4. THE INDIVIDUAL WHO CARRIES PERSONAL ANIMOSITY.

   If the animosity is directed toward another member of the group, avoid discussion between them. Toss a question to some other member.

5. BREAK UP A HEATED ARGUMENT.

   "I think we all know how Bob and Tom feel about this. Now does anyone else have a comment?"

6. THE INDIVIDUAL OR PARTICIPANT WHO KNOWS IT ALL.

   Ask others in the group for their opinion of his statement.

7. THE INDIVIDUAL WHO FEELS THAT HE KNOWS HIS JOB AND DOESN'T WANT TO BE TOLD HOW TO DO IT.

   Explain that he or she is just the individual you are looking for, that the meeting is to exchange ideas and points of view that will benefit all, that his experience will be valuable to all.

8. AVOID PASSIVITY.

   Always try to get clear answers from participants. Make sure that you fully understand the comments made. Ask for clarification if necessary. Encourage participants to be pointed in voicing their comments and concerns. For example:

   > "Kim, can you give me an example of the kinds of problems you're coming up against at the moment?"

9. THE INDIVIDUAL WHO DOES NOT PARTICIPATE IN THE DISCUSSION.

   Call on him or her by name to give an answer or opinion, but give an easy task. Then praise the response.

10. THE INDIVIDUAL WHOSE MIND IS ON SOMETHING ELSE.

    Call on him or her by name to answer a question, express an opinion, or recount an experience.

11. THE INDIVIDUAL WHO TALKS TOO MUCH.

    Politely interrupt him or her with a statement like "Well, let's drop that for the moment and get back to it later," or "We can discuss it on the break. There's another important point we need to discuss and we are running out of time." Thus, you regain control of the meeting. If the participant tries again, recognize some other member and say "Let's give so and so a chance to respond."

12. CUT OFF A SPEAKER WHO IS TOO LONG-WINDED:

    "That's a good point and let's hear from some of the others."

13. SUGGEST THAT THE DISCUSSION IS WANDERING FROM THE POINT:

"Your point is an interesting one, but getting us a little off track, I'd like to discuss it further with you after the meeting."

14. BRING THE GENERALIZING SPEAKER DOWN TO EARTH:

"Can you give us a specific example on that point? Your general idea is good, but I wonder if we can't make it more concrete. Does anyone know of a case. . .?"

15. THE INDIVIDUAL WHO IS IN ERROR, BUT WHOM OTHER PARTICIPANTS IN THE GROUP, OUT OF RESPECT, REFUSE TO CORRECT.

Always avoid direct criticism, sarcasm, and ridicule. Use indirect methods. Analyze a similar case without reference to the individual personally or talk at the next break.

16. REGISTER STEPS OF AGREEMENT OR DISAGREEMENT.

"Am I correct in assuming we all agree (or disagree) on this point?"

17. HOLD OFF A PREMATURE QUESTION.

"Good point, and one I'm going to be covering in just a minute. Would you mind holding that question, and bring it up again if I don't cover it later?"

18. HANDLE A QUESTION YOU CAN'T ANSWER.

"I don't know. Who here does?"

19. DEFUSE A HOSTILE QUESTION.

"I can't answer your whole question, but if part of what you would like to know is __, my answer is ____. If you mean __, this ____, then my answer is ____."

THE ROLE PLAY

A role play is:

When a participant assumes and acts out the role of another person (such as a supervisor, police officer, probation officer, a juvenile officer, offender, etc.) while another participant acts out a role that enables the two to interact in the context of a human relations problem.

Role plays are one of the most effective tools that a trainer has to train staff in the most fundamental aspects of our jobs — the cultural/human interaction between the staff and juveniles or his/her family. It is an effective technique that focuses on the nature and importance of the world we live and work in. It enables the participants in the training program to gain an increased awareness of the critical role that perceptions, feelings and emotions play in their work. These very subjective aspects of our world color everything that we do and everything that we sense about those around us. Training staff in human relations and cultural differences is crucial to improving the effectiveness of staff and meets a need that is readily recognized by staff when faced with angry or hostile citizens or offenders in a direct confrontation.

Although role playing is an excellent technique for effective training, it is the most difficult to use. In this regard, the trainer should take great care to know exactly what skill is to be demonstrated by the role play and structure the scenario in such a way as to increase the likelihood that the skills will be seen.

The trainer should keep in mind that the role play is probably the most threatening thing that can confront the participant, for the very nature of the role play requires that they must perform in job-related simulations before their peers, subordinates and sometimes supervisors. The potential for personal and/or professional embarrassment is enormous. It is your responsibility as a trainer to use the role play technique responsibly and with great care to prevent such embarrassment.

Because it is risky to the participant, particularly in an employment situation, role plays should not be used immediately in any training program. Other activities and exercises should be used to build rapport and trust in the trainer. This reduces fear and will usually make the use of role plays more effective when they are used.

GENERAL RULES FOR THE USE OF ROLE PLAYS

- Build trust and rapport first.
- Ask for volunteers; do not direct that someone be the first to do a role play.
- Make the role play scenarios very non-threatening and easier at first. The role plays should become more difficult as the workshop progresses.
- Don't coerce anyone to play a role that he or she seriously objects to performing. As a general rule, it is better to get volunteers for each situation, although there may be times when everyone needs to participate or when it is always the same people who volunteer and it is necessary to recruit additional participants from the class. (This should be done very tactfully and usually during breaks.)
- Know exactly what you want to demonstrate.
- Take great pains to avoid people being hurt by a role play that gets out of hand, e.g.:
    - actual emotional outbursts
    - inability for a role player to stay in character
    - personal and professional embarrassment
    - where the players lose sight of the exercise as a stimulation and it becomes real.
- Stop the role play earlier rather than later.
- Let the participants critique themselves first before the instructor or the class critiques them; this defuses much of their anxiety.
- The trainer should be in the first several role plays to build participant confidence.

STEPS IN CONDUCTING A ROLE PLAY

◊ **Prepare a scenario** — Identify the behaviors to be demonstrated and write a brief scenario of the situation. (This may not always be possible if the role play is spontaneous.)

◊ **Set up the situation** — Identify the problem that is significant or important to the group. It is often more effective if the group can identify the problem they are to deal with in the role play.

◊ **Set the stage** — Describe the role play situation. Define the role of the players. Be specific about when and where the action takes place and what condition or situation brought the matter to a head. **Keep it short.**

◊ **Brief the role players** — Make sure that each player understands his or her role and that of the other player(s). DO NOT instruct them on how to play their roles; just allow them to play their roles as they think such a person would behave in real life.

Note: Volunteers should be allowed to select their own roles if possible.

◊ **Stage the action** — Position the role players and act out the scenario/situation. Ask the observers to look for specific factors.

◊ **Stop the action** — Call "time out" when:

- the discussion between players becomes repetitive
- a player becomes emotionally upset, distressed or begins to reveal deep-seated attitudes or emotions that may embarrass them or others
- a player drops out of character and becomes himself or herself
- enough interaction has occurred
- the conclusion of the role play becomes obvious
- the players reach a conclusion.

◊ **Evaluate the action** — the MOST IMPORTANT STEP:

- Let the role players comment first on their perceptions of their performance. When they are first to comment on their feelings and reactions in the role, it helps to protect their feelings of insecurity and reduce their vulnerability.

- Guide the comments toward the problem and the situation, NOT THE ACTING ABILITY of the players.

- Focus the attention of the players and the others on what they learned about their behavior and that of others.

- Ask them about the attitudes and feelings of the people in the role situations.

- Ask them to identify behavioral alternatives that may have been useful in similar real life situations.

TRAINING AIDS

You will use at least three types of training aids during this workshop — overhead transparencies, the flipchart and written exercises.

OVERHEAD TRANSPARENCIES

Throughout this curriculum, we provide you with all transparency masters.

You will want to keep all the topics on your transparency covered until you are ready to reveal them. Showing an entire transparency can be distracting and take attention away from what you are saying. Tips on using transparencies:

♦ Have separate spots on the overhead projector table for both the "used" and "to-be-used" transparencies.

♦ Whenever possible, stand next to the screen instead of the projector. This keeps you from blocking the screen and allows you to project a more commanding presence.

♦ The screen should be placed to your left. Always point at the words in the same direction that people read.

♦ Before you present this workshop, practice rehearsing your presentation while using the transparencies.

♦ Always check the light bulb in your overhead projector before the workshop begins. To be sure you are prepared, have an extra bulb in the room.

FLIPCHARTS

◊ Write on the flipchart in the order the page will be used in the workshop.

◊ Leave a blank sheet of paper between each flipchart page that you write on. Words from another page often bleed through making it difficult to read.

◊ If you need to write **during** the workshop, you can also prepare pages ahead of time. With a pencil, write the information you need **lightly** on the flipchart page. Then during the class, write **over** your pencilled words with a marker.

◊ If possible, print your words. Using colorful markers, make your letters about two inches high. Leave white space between words and between lines. Remember: **less is more**. Do not cram the page full of ideas. Only three or four lines should go on a full page.

◊ Using masking tape tabs for each sheet you've prepared. This way, you'll have handy tabs for each section and you can find your pages quickly.

◊ Also, tape the bottom corners of each flipchart page. This adds weight to the bottom and allows you to turn the page in one fluid motion.

◊ Stand to the left of the flipchart and remember to speak to the participants, **not** to the flipchart.

◊ Test the markers you will be using ahead of time to make sure they will not run out of ink while you are training. Also, have more than one marker at hand in case one does run out of ink.

WRITTEN EXERCISES

Written exercises are also excellent training tools. They allow the participants to experience and learn first hand about the subject you are teaching. Tips for written exercises:

- Make sure all the participants understand the directions. It is easier to clarify instructions beforehand than to remedy miscommunication afterwards.
- While the participants are completing and exercise, walk around the room. Ask the participants how they are doing. Show your interest in their activity, and offer them an opportunity to ask questions if they are confused.
- Give the participants adequate time to complete each exercise. If they are finished early or need more time, be quick to grant their requests.

WORKSHOP CHECK LIST

The following is a Workshop Check List to use as you prepare the training program.

Training Room

- Size adequate for number of participants
- No posts or obstructions in the room
- Entrance/exit should be at rear of room
- Lighting controls — where they are and how to operate them
- Temperature control location
- Eliminate possible interruptions (e.g., a telephone that may ring)
- Restroom location
- Extension cord if needed
- Name tags/name tents if used
- Blackboard/overhead/flipchart
- Set-up
- Seating comfortable (everyone can see)
- Monitors (TV's), video equipment set up and working.

Equipment and Materials Needed

- ◊ Video player (format correct)
- ◊ TV set (one per 15 people)
- ◊ Splitter cables (if more than one TV is used)
- ◊ Overhead projector
- ◊ Table for cards, materials, etc.
- ◊ Videotapes for session
- ◊ Handout materials
- ◊ Back-up equipment (know where to locate in a hurry)
- ◊ Participant Workbook for each participant
- ◊ Your Trainer's Manual and notes
- ◊ Your transparencies
- ◊ Pens, pencils and paper for activities.

TRAINING EVALUATIONS

The measure for success of any training program can be discovered through the evaluations that are received. The following evaluation sheets have been provided for you to distribute to each participant for completion at the end of the training session. We have developed evaluations for the Cultural Differences Training and evaluations for the Training of Trainers Component. Please make copies of these evaluation sheets for future use.

Evaluation Sheet — Cultural Differences Training

This evaluation sheet can be used to solicit feedback from participants on how well the overall content of the curriculum was delivered and received. This should be distributed to each participant at the end of the training session. Always allow 10 minutes at the end of the session for the completion of these evaluations.

Training of Trainers in Cultural Differences for Law Enforcement/Juvenile Justice Practitioners — Critique Sheet

This critique sheet should be used by participants and the instructor to provide feedback to participants when they complete their presentations in the training for trainers session. Each participant and the training facilitator should complete a sheet once they have seen a presentation. Each presenter should be given these completed critique sheets for their own records. Always allow 10 minutes at the end of each presentation for the completion of these evaluations.

Evaluation Sheet — Training for Trainers in Cultural Differences for Law Enforcement/Juvenile Justice Practitioners

This evaluation sheet can be used to solicit feedback from participants who participated in the Training for Trainers sessions. This evaluation sheet will allow the instructor to receive feedback regarding the overall content, delivery and impact of this session. Always allow 10 minutes at the end of the session for the completion of these evaluations.

INSTRUCTORS AGREEMENT

At the end of the Training for Trainers session you will be asked to read and sign an instructors agreement. This agreement ensures that both you and the American Correctional Association understand and have established that the training material, quality of training and professional integrity while providing this training will not be knowingly compromised in any way.

TRAINING SUMMARY

This summary should be completed and returned to the American Correctional Association after the completion of any training that you conduct using the materials from the Training in Cultural Differences for Law Enforcement/Juvenile Justice Practitioners Training Package. This summary will allow ACA to keep track of the training that is being provided, to whom it is being provided, how often it is being provided and to assist trainers with further training information if they so desire. Please make copies of this blank summary so that you can use it every time you conduct training.

AMERICAN CORRECTIONAL ASSOCIATION

EVALUATION SHEET
CULTURAL DIFFERENCES TRAINING

Circle the number that best represents your feelings about the training.

Outstanding = 5 Very Good = 4 Average = 3 Fair = 2 Poor = 1

****

1.	I found the written materials to be: (notebooks, handouts, etc..)	5	4	3	2	1
2.	The small group activities were:	5	4	3	2	1
3.	The large group activities were:	5	4	3	2	1
4.	The overall training by the staff was:	5	4	3	2	1
5.	Organization of the training session was:	5	4	3	2	1
6.	The amount of information presented during the training was:	5	4	3	2	1
7.	The amount of time allotted for the entire training session was:	5	4	3	2	1
8.	The objectives were clear and achieved:	5	4	3	2	1
9.	This training is useful for Law Enforcement/ Juvenile Justice Practitioners:	5	4	3	2	1

10. What did you like best about the program?

____

____

____

11. What did you like least about the program?

____

____

____

12. What could be done to improve the program for Law Enforcement/Juvenile Justice Practitioners?

____

____

____

13. Additional comments on the training session:

____

____

____

TRAINING IN CULTURAL DIFFERENCES FOR LAW ENFORCEMENT/JUVENILE JUSTICE PRACTITIONERS

CRITIQUE SHEET

MODULE:______________________ PRESENTER:________________________

KEY: 4=Excellent, 3=Good, 2=Fair, 1=Poor, 0=Not Evident

I. INTRODUCTION

A. Motivation (Grabber) 4 3 2 1 0 ________________________________

B. Statement of clear, Measurable Objectives 4 3 2 1 0 ________________________________

II. CONTENT PRESENTATION

A. Knowledge of Subject Matter 4 3 2 1 0 ________________________________

B. Clear Organization 4 3 2 1 0 ________________________________

C. Use of Training Aids 4 3 2 1 0 ________________________________

D. Audience Involvement 4 3 2 1 0 ________________________________

E. Eye Contact 4 3 2 1 0 ________________________________

F. Voice (Volume, Speed, Etc..) 4 3 2 1 0 ________________________________

G. Now-Verbal Movement (Gestures, Movement) 4 3 2 1 0 ________________________________

III. APPLICATION ______________________________________

IV. SUMMARY ______________________________________

A. Content Summarized 4 3 2 1 0 ________________________________

V. EVALUATION

A. Objectives Met 4 3 2 1 0 ________________________________

VI. BEST PART OF PRESENTATION ______________________________________

II. SUGGESTED IMPROVEMENTS ______________________________________

Evaluator ________________________________

AMERICAN CORRECTIONAL ASSOCIATION

EVALUATION SHEET

TRAINING OF TRAINERS IN CULTURAL DIFFERENCES FOR LAW ENFORCEMENT/JUVENILE JUSTICE PRACTITIONERS

Please us this sheet to evaluate the overall Training for Trainers workshop. Circle the number that best represents your feelings about the training.

Outstanding = 5   Very Good = 4   Average = 3   Fair = 2   Poor = 1

****

1.	I found the trainer related information:	5	4	3	2	1
2.	The amount of information presented was:	5	4	3	2	1
3.	The information was relevant in preparing me to be an effective trainer in Cultural Differences:	5	4	3	2	1
4.	The time allotted for the Training for Trainer session was:	5	4	3	2	1
5.	I found the written and verbal feedback provided me at the end of my presentation to be:	5	4	3	2	1
6.	The instructor's manual was:	5	4	3	2	1
7.	The other materials used were:	5	4	3	2	1
8.	The overall session was:	5	4	3	2	1

9. What did you like best about the Training for Trainers session?

____

____

____

____

10. What did you like least about the Training for Trainers session?

____

____

____

____

11. What could be done to improve the Training for Trainers session?

____

____

____

____

12. Additional comments:

____

____

____

INSTRUCTORS AGREEMENT

TRAINING IN CULTURAL DIFFERENCES FOR LAW ENFORCEMENT AND JUVENILE JUSTICE PRACTITIONERS

Juvenile Projects American Correctional Association

This agreement, made and entered into this __________________ day of ________________ of 19______ by and between ______________________________ ______________________________hereinafter referred to as "Instructor" and Juvenile Projects American Correctional Association hereinafter referred to as "ACA."

The American Correctional Association and the Instructor desire to join together as herein set forth to promote and teach Cultural Differences for Law Enforcement and Juvenile Justice Practitioners. Jointly we desire to maintain the integrity of the training program and the high level of quality of the training materials and the instructional level. Accordingly, The American Correctional Association and Instructor agree as follows:

1. Instructor is hereby authorized to teach the Cultural Differences for Law Enforcement/Juvenile Justice practitioners training course herein referred to as Cultural Differences. All such instruction and other use of Cultural Differences shall always be conducted and referred to as The American Correctional Association/Police Executive Research Forum training program.

2. Instructor agrees to teach Cultural Differences according to written and oral instructions provided by The American Correctional Associations. Instructor agrees not to make substantive changes, additions, or deletions to the content or procedures of the course without the prior written approval of ACA.

3. Instructor agrees to send to The American Correctional Association a summary sheet (copy attached) that identifies: the date of the training; location of the training; number of participants; and statistical information about the makeup of the participants, including the number of males and females, and their ethnic origin. The instructor agrees to provide this information each time the training program is taught.

4. Instructor agrees to send a summary and/or specific copies of the evaluation each time the program is conducted (evaluation form is attached); however, the instructor is free to evaluate the program on any evaluation form that is used by his/her agency.

5. Instructor agrees that the training material is for his/her use in conducting the course and may be duplicated for that purpose only. The instructor agrees that he or she will not at any time reproduce or permit any other person to reproduce any of the training for purposes other than conducting the Cultural Differences Training.

6. Instructor agrees not to sell all or any part of the training material nor to reproduce any or all of the material to sell.

7. ACA prefers that all Instructors of Cultural Differences for Law Enforcement/Juvenile Justice Practitioners be trained by ACA. However, if the Instructor deems it necessary to have co-trainers or assistants, they may train and provide direct supervision to those individuals. The Instructor must assume ultimate responsibility to maintain the integrity of the program and the quality of instruction.

8. Instructor shall indemnify and hold the American Correctional Association harmless against and in respect to any and all claims, demands, losses, costs, damages, suits; judgments, expenses, and liabilities of any kind or nature whatsoever, including attorney's fees arising directly or indirectly out of or in connection with the offering or teaching of Cultural Differences. Such indemnity shall include, but not be limited to, any loss or damage resulting from the violation by the Instructor, its officers, agents or employees of any applicable laws or regulations of any governmental authority in the use of the premises or in the conduct of the course.

9. The American Correctional Association agrees to provide the Instructor any modifications, updates or changes to the Cultural Differences program. This material will be provided free unless it is deemed necessary to charge for actual expense and postage.

10. This Agreement shall continue in full force and effect for a term of three years for the date hereof.

11. In Witness whereof, the parties hereto execute the Agreement as of the date indicates.

______________________________	______________________________
Instructor's Signature	Karen B. Shepard Grant Administrator Cultural Differences American Correctional Association 4380 Forbes Blvd. Lanham, MD 20706
Address: ______________________________ ______________________________ ______________________________	

TRAINING OF TRAINERS WORKSHOP SCHEDULE

Please note that the Cultural Differences Training of Trainers workshop is a 2 1/2 day session. The Cultural Differences training is an 8 hour session that can be offered in its entirety or as two 4-hour sessions.

The following is an example of a Cultural Differences Training of Trainers workshop schedule. You may elect to follow this schedule, or develop a schedule that will fit in with your available training time within your agency/organization.

Cultural Differences
for
Law Enforcement and Juvenile Justice Practitioners
Training of Trainers Workshop Schedule

Day 1: (8 hours)

8:00 a.m.
- Introductions/Expectations
- Course Overview
- Why This Training Is Important

10:00 a.m.
- Diversity
- Values
- Prejudices and Stereotypes

12:00	Lunch
1:00 p.m.	■ Racism and Discrimination
2:30 p.m.	■ Cross Cultural Communication
5:00 p.m.	■ Feedback and Closure

Day 2: (9 hours)

8:00 a.m.	■ Job Implications
10:30 a.m.	■ Facilitation Skills ■ Prevention/Intervention: Group Dynamics ■ Lesson Assignments (two-member teams)
12:00	Lunch
1:00 p.m.	■ Lesson Development and Preparation ■ Individual work
3:00 p.m.	■ Presentation of Lessons
6:00 p.m.	■ Feedback and Closure

Day 3: (5 hours)

8:00 a.m.	■ Presentation of Lessons (continued)
12:30 a.m.	■ Wrap-up of Presentations ■ Feedback/Closeout
1:00 p.m.	■ Certificates ■ Evaluations

INTRODUCTION TO TRAINING

INTRODUCTION

Trainer will begin with introduction, welcome, description of credentials and experience of training team.

ADMINISTRATIVE ISSUES

Trainer should address administrative issues such as:

- ◊ breaks
- ◊ smoking
- ◊ meals
- ◊ messages

ABOUT THE PROJECT

The cultural differences workshop for law enforcement and juvenile justice practitioners is presented by the American Correctional Association and the Police Executive Research Forum under a grant from the Office of Juvenile Justice and Delinquency Prevention.

This grant has three major purposes:

1. To compile an inventory of the materials on cultural differences that are already available in the field — so that we can see where we are, and whether we're keeping pace with our changing population in the 90s. (A preliminary report containing the compilation of available materials has been completed and is available as reference material.)

2. To develop a basic curriculum in cultural differences that can be used nationally by all sections of the juvenile justice system.

3. To disseminate the curriculum through a system of Training of Trainers workshops.

In developing this curriculum, staff have attempted to address the needs of the various sectors of the juvenile justice system.

- The curriculum was developed for the entire range of juvenile justice professionals from law enforcement through parole or aftercare and is intended for the staff of probation, courts, detention, as well as commitment facilities.

- The curriculum is generic enough to meet the needs of line workers through supervisors and administrators.

- The many hours of material were condensed into an eight hour course to accommodate the limited available training time in many agencies.

In addition to the curriculum, we are providing a Training of Trainers — (Section 1) component with instructions on how to train using various strategies and aids. Training suggestions are also offered throughout the curriculum. It is our intention to train the trainers so that the cultural differences material will be presented in a professional manner. We do not envision the written curriculum

being taught to practitioners without specific training provided by skilled trainers.

TRAINING CONCERNS

As you are aware, the subject of cultural differences is very complex. Personal beliefs, emotions, practices, level of acceptance and many local variables make it difficult to generalize. The trainer must be skilled at managing the potential conflict this curriculum could elicit from a group.

In addition to adapting the material into different occupational groups as mentioned above, the material must be individualized by the trainer to:

- Specific localities (i.e. New York/Peoria)
- Local cultural and sub-cultural groups (i.e. Asians/Koreans)
- The levels of participant experience and education
- Local political or community issues.

Here are four points that you may wish to discuss with the participants before starting the first module.

1. **Why is it so difficult to talk about cultural issues?**

   ◊ We're not used to talking about racial or ethnic issues in public, and especially not among people of different races or ethnicities.

   ◊ We don't have a lot of experience talking about these issues. They are not the kind of thing you talked about around the dinner table.

   ◊ Cultural issues are personal—they get to the heart of what you think about people, but don't often reveal.

   ◊ People fear offending others if they voice their opinions or thoughts on racial, ethnic, gender and other issues.

Key point: these issues are hard to talk about, but we need to become more comfortable talking about and dealing with different cultures. In the law enforcement and juvenile justice profession, we can't pick and choose our customers, so we need to be able and prepared to deal effectively with a wide variety of people.

2. A few words about what this training is not:

- It is not a study of a particular culture nor a request for special treatment.
- It is not a program for white males to learn about ethnic groups, but rather a program for all types of people to learn about diversity.
- This is not a white-male bashing program.
- It is not an affirmative action program or an EEO program.
- This is not a typical training session, in that there are no hard and fast rules, universal guidelines or absolutes.

3. Other important points about this training:

- It is critical that the trainees actively participate; anything goes, in the sense that trainees need to express their true feelings to gain something from this training.
- While this should be a free-ranging forum, we also must respect each other during the training, because we'll all have to continue to work together after the training.

- ◊ Much of the material on communication skills is not radically new.
- ◊ The instructor is best described as a facilitator, because police officers and juvenile justice practitioners already possess many communication skills; the training is designed to fine tune those skills through an exchange of information, and self-reflection.

4. **This training focuses on diversity**

This training is about valuing diversity and understanding cultural differences. Valuing diversity in the juvenile justice system means that everyone has something to offer. Valuing diversity recognizes that everyone has different strengths and that everyone at the workplace is important.

It is the duty of the trainer to adapt this generic material to the variables which they face when actually presenting the training. For example, specific concerns that a jurisdiction might be facing with particular ethnic groups (i.e., language barrier of recent Asian immigrants in California). This information can be gathered through the use of the **Trainers' Survey** located on pages 8-10 in the Note to the Trainer.

TRAINING OBJECTIVES

The curriculum was developed with specific learning and performance objectives in mind:

1. **Learning Objectives**

   - To look at the impact of culture from (1) the trainee's personal and professional background and (2) the background of the juveniles in the justice system.
   - To provide trainees with the tools necessary to communicate more effectively and handle specific situations more competently when serving juveniles from varying ethnic backgrounds.

2. Performance Objectives

At the end of the training participants should be able to:

◊ List and explain the major influences in one's personal life and understand how personal values motivate and promote certain behaviors.

◊ Identify personal prejudice.

◊ List and explain the key factors in cross-cultural communication.

◊ List at least five ways that agencies can apply effective cross-cultural communication skills on the job.

PARTICIPANT INTRODUCTION

The trainer will ask each participant to state their name, position and the reason for attending the training session. Additionally, each participant should say something about their background or culture (i.e., ethnic background, clubs that they belong to, holidays celebrated, social activities attended, traditions and life style etc.). Trainer may use a variety of other introduction techniques such as teams of participants introducing each other.

Optional:

After introductions are completed, distribute the "Cultural Awareness Quiz" (Handout — Intro. 1). Give participants 10 minutes to complete, and then review the answers with them. The purpose of this quiz is to point out cultural differences to participants to impress upon them the fact that there is a lot of information that we are unaware of and therefore, cultural sensitivity training is important. In discussing this quiz with participants, the trainer should be careful to point out that it is impossible for us to know every single thing about every single culture. What is more important is that we recognize there are differences, and that everything does not occur in the way that we are accustomed. It is important that we as practitioners approach people from different cultures with an open mind.

COURSE OVERVIEW

This course has five major sections:

1. **Why This Training Is Important**

   This section discusses the importance of cultural diversity and the need for training of juvenile justice staff.

2. **Cultural Differences — What Is It?**

   This section describes and defines the potential problems of cultural diversity and provides a background for understanding words and concepts.

3. **Cross-Cultural Communications**

   This section discusses the methods and importance of cross-cultural communication.

4. **Implications for Your Job**

   This section teaches the juvenile justice practitioner how to apply cultural diversity training to job-related activities.

5. Action Plan (optional)

Depending on the trainer's style, time constraints, and the needs of the participants, the trainer can take time at the end of each module to have the participants complete the action plan exercise or answer the questions at the end of each module.

The reason for the action plan or the questions is to have the training end with practical results. The trainer should work with the ideas and the strategies presented here and choose the ones that the particular agency can use after completing this workshop.

Each section, excluding the Action Plan, is divided into six parts — Introduction, Objectives, Presentation, Application, Summary, and Evaluation.

PARTICIPANT HANDOUTS

Cultural Awareness Quiz

Please circle one correct answer for each question, except for #3 & #9.

1. A Native American tribe is considered a sovereign nation?

   (a) True (b) False (c) Don't Know

2. In Boston, the word "tonic" is used to refer to:

   (a) soda
   (b) medicine
   (c) type of soup
   (d) strength
   (e) don't know

3. The name of the Black National Anthem is: ____________________

4. Handing something to a Cambodian with the left hand is considered impolite.

   (a) True (b) False (c) Don't Know

5. For Argentinians, "mate" refers to:

   (a) an acquaintance
   (b) hot tea
   (c) a type of recreation
   (d) a special holiday
   (e) don't know

6. "Patois" is a type of Jamaican bread.

   (a) True (b) False (c) Don't Know

7. In Jamaica, a "nappie" refers to a:

(a) table cloth
(b) bed
(c) serving tray
(d) diaper
(e) don't know

8. W.E.B Dubois was a famous African American:

(a) musician (b) author and social activist (c) baseball player

9. A Vietnamese immigrant has the name Nguyen Van Hai, state which name is the: (write correct part of name on the blank line)

(a) given name ________________
(b) middle name ________________
(c) family name ________________

10. All Hispanics share the same cultural and racial characteristics:

(a) True (b) False (c) Don't Know

11. In Wisconsin, the word "bubbler" refers to a:

(a) drink
(b) pool
(c) stream
(d) water fountain
(e) don't know

12. For Native Americans, "pima" is a:

(a) god
(b) sacred object
(c) tribe
(d) type of ceremonial clothing
(e) don't know

13. In Japan, sipping soup loudly is considered polite.

(a) True (b) False (c) Don't Know

Cultural Awareness Quiz — Answer Key

1. (a) true
2. (a) soda
3. Lift Every Voice and Sing
4. (a) true
5. (b) hot tea
6. (b) false
7. (d) diaper
8. (b) Author and Social Activist
9. (a) Hai, (b) Van, (c) Nguyen
10. (b) false
11. (d) water fountain
12. (c) tribe
13. (a) true

MODULE SUMMARY

Module 1: WHY THIS TRAINING IS IMPORTANT

TARGET POPULATION:
Law Enforcement/Juvenile Justice Practitioners.

TIME ALLOCATION:
1 1/2 Hours

SPACE REQUIREMENTS: Tables set in U shape, classroom or rounds of 5/6.

PERFORMANCE OBJECTIVES:

At the end of this module, participants will be able to:

- ◊ List five professional benefits of studying cultural diversity.

EVALUATION PROCEDURES:

- ◊ Oral Summary
- ◊ List at least five professional benefits of cultural diversity training.

METHODS:

Lecture
Group Discussion
Group Exercise

TRAINING SUPPLIES, AIDS, AND EQUIPMENT:

Flipchart
Transparencies
Over-head Projector
Handouts
Writing Paper
Pens or Pencils

WHY THIS TRAINING IS IMPORTANT

INTRODUCTION

We've all had numerous hours of pre-service and in-service training to perform our jobs properly. We've learned the mission, policies and procedures of our organizations, and what is expected of each of us in our positions — in law enforcement, in the courtroom, in juvenile facilities and in community programs.

We have been trained according to our role in the juvenile justice system. Regardless of our training and place in the juvenile justice system, we all touch the lives of juvenile offenders on a daily basis.

But, we need to recognize that our justice system operates within the larger context of the society we live in. And it's true to say that whatever is going on in our society affects what goes on in our system.

The Hudson Institute has published a study, conducted in 1987, called Work Force 2000, which addresses the changes in the work force statistics from 1987 to the year 2000. Their findings and the implications of their findings address the populations we serve in our neighborhoods and the juvenile offenders we apprehend and commit to facilities and programs.

Work Force 2000 states that between the year 1987 and the year 2000, the population of white males in the work force will **decrease** by two thirds, and the population of minorities and women in the work force will **increase** by two thirds.

The population in the United States is shifting for many reasons, but especially because of an increase in the number of immigrants to this country and an accelerated birth rate among minority groups.

These demographics mean that the world around us will continue to change, and therefore the old rules for communicating are changing. If we don't stop and analyze the changes in the work force, and specifically in the justice system, we will fast become outdated.

Law enforcement and juvenile justice practitioners have become increasingly concerned with the issue of cultural diversity. They are faced with the reality that offender populations are disproportionately composed of ethnic minorities. In 1991, the ethnic breakdown of juveniles in custody was: Native Americans 1.2%, Asians 1.5%, Hispanics 18.2%, African Americans 46.3%, Whites 31.8%, and other 1.0% (The Corrections Yearbook 1993, Juvenile Corrections Criminal Justice Institute 1993, pg. 9). According to the Minority Youth in the Juvenile Justice System: A Judicial Response (NCJFCJ pg. 1),

"Minority youth are disproportionately represented in arrest rates, detention and jail facilities..." These statistics raise the question of how fair, sensitive and consistent the juvenile justice system is when addressing the needs of minorities involved in the system. No doubt, these inconsistencies have negative implications for minority youth specifically and society in general.

What is meant by minority over-representation or disproportionate representation? Simply put, these are terms used to describe "...the discrepancy in percentage of a particular group of minority youth in the juvenile justice system when compared to the group's population in the larger society."[1]

A great deal of literature and several studies have been done focusing on the issue of minority over-representation. The literature and studies point to the fact that there is selection bias in the juvenile justice system and that the system does not practice racial neutrality. They all agree that minority youth are more likely than their white counterparts to become involved in the juvenile justice system. Feyerherm and Pope, two researchers who have done extensive work

[1] Minority Youth in Juvenile Justice System: A Judicial Response, NCJFCJ 1990/vol.41 No. 3A, pg. 3

in this area state that: "The effects of race may be felt at various decision points, they may be direct or indirect, and they may accumulate as youth continue through the system.

Some states have focused attention on minority over-representation by conducting studies to understand the problem. For example, New Jersey, Oregon, Florida, Arizona, North Carolina, and Iowa have conducted such studies. Work is just beginning nationwide to find solutions and develop policies to overcome this imbalance. The juvenile justice system is at the crossroads of finding solutions and developing policy. One of these solutions is cultural differences training, and the institution of policy that takes into account minorities and minority issues.

Trainers may expand this area by discussing any efforts being made by their agency/organization to address the problem of minority over-representation. Trainers need to stress that, due to changing demographics and the diversity in the juvenile justice system, this training is offered to law enforcement/juvenile justice practitioners to help them become more aware of differences and able them to do an effective job working with a diverse juvenile population.

OBJECTIVES

At the end of this module, participants will be able to:

- Define diversity
- List five professional benefits of studying cultural diversity.

PRESENTATION GUIDE

Before we discuss cultural awareness and cultural differences, let us take a minute to discuss what "diversity" means. We used this word several times, so it is important that we have a working definition of the concept and how it applies to the juvenile justice system.

The word "diversity" is frequently used to describe the make-up and characteristics of our population today. Quite simply, diversity means:

Show Transparency 1.1 and read the text.

Transparency 1.1

DIVERSITY

A point of respect in which things differ.

Furthermore, in the context of what we are talking about namely culture, the word "diversity" has an even more specific meaning and that is:

Show Transparency 1.2 and read text.

Transparency 1.2

DIVERSITY

Different cultures — racial, ethnic, religious and subcultures such as male/female, juvenile/adult, gay/lesbian, rural/urban, physically challenged individuals having beliefs, values, arts, morals, habits and customs that are different from those of others.

When we talk about and address the issues of diversity, it is important to remember that diversity should be recognized without being judged as right or wrong. Because something is different from what we are accustomed to does not make it bad. For example, some people in the Caribbean eat boiled green bananas at many meals,

while other eat rice or bread. The fact that one group of people include boiled green bananas as apart of their diet and another group includes rice or bread does not make any groups' practice better or worse than the other. It is a custom that has legitimacy within the particular culture.

The concept of diversity allows us to take a look at people in a variety of ways without passing judgements. The benefit of diversity is that it gives us an opportunity to recognize and apply beliefs, attitudes, ideas and customs from other cultures to form new and creative ways of resolving issues and developing programs. As a law enforcement professional or juvenile justice practitioner, diversity has direct implications for how effectively you do your jobs and serve the juveniles with whom you come in contact with. Understanding and appreciating the fact that several juveniles might have difficulty understanding your role as a practitioner might spark the development of a program that would help juveniles to understand your role, the role of law enforcement and that of the juvenile justice system. For example, programs such as Law Related Education (LRE) focus on teaching juveniles about the law, the justice process and how it impacts their lives.

Now that we have discussed the concept of diversity, let us take a minute to define what "culture" is.

> Ask participants to give one- or two-word descriptions of what they believe "culture" to be. List the words on the flip chart. Be sure that the definition includes the concepts in the following "working" definition.

We've included most of the major concepts that define culture. Let's use this as our "working" definition.

> Show Transparency 1.3 and read the text.

Transparency 1.3

DEFINITION OF CULTURE

Culture is a set of beliefs, values,
arts, morals, habits and customs held
by a specific group of people.
(Imogene M. Montgomery)

Training in cultural awareness and cultural differences has become a popular issue these days, but many people resist the training, and for as many reasons as there are people. So, before we jump into the subject, we need some honest communication.

Cultural Differences is a topic that brings many words to mind, words like prejudice, stereotypes, racism, discrimination. And for the most part, participants sitting in a room like this, think that these words are aimed at them — that somehow, they're to blame for something when they're only trying to do their jobs well. This course isn't about blame.

Still, these issues are hard to talk about, especially if we are feeling attacked. So let's deal with our opinions openly and directly.

To start you off, we've listed some of the reasons that some people may resist this training.

Show Transparency 1.4 and read the text.

Transparency 1.4

REASONS SOME PEOPLE MAY RESIST TRAINING

- "It's just a fad"
- Used as an excuse
- "They should do it our way!"
- "They should learn our language!"
- "I already know about Cultural Differences."

Reasons Some People May Resist Training

- "It's just a fad."
- "Juvenile delinquents use their "culture" as an excuse to get away with something."
- "They live in our country! They should do it our way!"
- "I'm not going to learn their language. They should learn ours!"
- "I already know enough about this subject to do my job."

These are some blatant reasons some people resist this training, but each of us should have a chance to be heard.

APPLICATION

After showing the transparency and reading the text, give the participants time to comment on the text and give any additional reasons for resisting training in cultural differences. This approach is risky, but it may diffuse resistance to the course. Answer participant questions and statements calmly, and with humor, if appropriate. You can also rely on other participants to help answer objections to the training.

After you have addressed each concern, ask participants to give some ways, personal or professional, that Cultural Differences training could be valuable to them. One way to accomplish this task is to ask each participant to complete the following statement: "Cultural differences awareness training is important for (fill in occupation of your participants) because . . ." Write responses on the flip chart and emphasize those that relate to the following two basic reasons to take this course.

After commenting on their lists, continue with the following text.

Reasons To Take The Training

We have many good reasons to take this course. Almost all of these reasons relate in some way to preparing ourselves to do our jobs better.

We can approach this course with two basic objectives in mind.

Show Transparency 1.5 and read the text.

Transparency 1.5

BASIC OBJECTIVES

- Know ourselves better
- Know other people better

- **Know ourselves better** so that we can understand our own immediate reactions to juvenile offenders and the community. And by understanding, maybe adapting our old methods of behavior — those that aren't working for us we can protect our lives, our jobs and the community.

- **Know other people better** so that we can understand their immediate reactions to us. And by understanding their motivations and communication patterns, we can stop small situations from escalating into major problems.

Professional Benefits

Now let's discuss some of the specific benefits of this training that pertain directly to our jobs and our professional lives.

> Ask the participants to take ten minutes to list some of the ways that cultural awareness can benefit their jobs. Divide the class into groups of four to six persons. Write the responses on the flip chart. Direct responses toward tangible, measurable implications, such as "avoiding law suits."

Okay, we've got some good responses here. Let's look at some others:

Show Transparencies 1.6a and 1.6b and read the text.

Transparency 1.6a

PROFESSIONAL BENEFITS

- Increased safety
- Compliance with agency directives
- Increased job satisfaction
- Reduction in citizen complaints against agency

Transparency 1.6b

PROFESSIONAL BENEFITS (cont.)

- Minimized risk against successful lawsuits
- Decreased paperwork/hearings due to complaints and lawsuits
- Increased community involvement/cooperation
- Increased effectiveness

Increased Safety

Two of the greatest threats to law enforcement and juvenile justice practitioners are verbal and physical confrontations. For this reason, in our own training, we've spent a great number of hours developing our communication skills. Speaking and listening, rather than using any amount of force, are the most efficient, least intrusive and safest skills we can use to do our jobs. This workshop expands on the basic communication skills, with a slightly different emphasis.

In this course, we are focusing on the cultural aspects of ourselves and other people, to learn more about those things that trigger automatic "cultural" reactions. If we can recognize these aspects before we react, before we're in the middle of a situation, we will have a chance to defuse our own reactions, and take the time to listen and talk to others. We will also have a better chance of solving problems more quickly and safely.

For instance, most people resent certain names or words or references to their family members. A detention worker who refers Hispanics as "spics," or Italian Americans as "wops," and on and on, could incite some kind of verbal or physical retaliation.

Inflammatory name-calling, however, is only one — although a more obvious — kind of provocation. As we'll learn throughout this workshop, there are many other cultural behaviors that — if misunderstood — could escalate simple statements or problems into major situations. We might, for example, misunderstand direct eye contact or lack of it, and make a faulty decision about whether it's a sign of respect, anger or guilt. Each of these different interpretations may call for different actions on our part.

The more aware we are of cultural norms, the better able we'll be to make more reliable interpretations and decisions. And the more we know, the safer we'll be.

Compliance With Agency Directives

Most law enforcement/juvenile justice agencies have policies concerning civil rights and human relations issues. These policies can range from a single sentence to several pages long.

The policy may be similar to this:

Show Transparency 1.7 and read text.

Transparency 1.7

This agency, or any of its operatives, shall not discriminate against anyone on the basis of race, color, creed, religion, national origin, gender, disability or other characteristics, such as sexual orientation, that may be protected by federal, state or local law.

Have your own agency's policies, rules and regulations about civil rights and human relations prepared on a flip chart or on a handout. Be sure that everyone has a copy. Read your own and discuss.

Not complying with our agency's directives can lead to disciplinary action, suspension or termination. When we understand the basis for these rules and policies, however, following them can

become easier. Cultural awareness is a large part of understanding. For example, familiarity with rules and regulations against calling cultural group members derogatory names will prevent a slip of the tongue in a particularly violent or stressful crisis.

Give examples of non-compliance from your own discipline or agency.

INCREASED JOB SATISFACTION

To different people, job satisfaction can mean different things. Positive encounters with members of the community, conflict resolution without force or antagonism toward the police and juvenile justice practitioners, fewer incidences of disciplinary action, successful probation and parole agreements, and choosing the most appropriate and responsive disposition are all examples of things that bring job satisfaction. When these things don't happen, we feel stressed and frustrated.

Cultural awareness can help us to increase our job satisfaction. Consider these two examples: A judge has an African American

juvenile come to his or her courtroom for disposition. If the judge recognizes that this juvenile, by virtue of his being an African American, may be better helped in a program that addresses his cultural identity as well as his delinquent behavior, the judge may be inclined to refer him to such a program. An intake counselor has a juvenile who speaks with an accent or a different dialect. But the counselor understands that the accent or dialect is cultural and not a sign of the juvenile's level of intelligence. The counselor can properly classify or refer this juvenile.

We can take pride in a job well done where the system, the community, and the juvenile have been equally served.

Reduction in Citizen Complaints Against Agency

Agencies/organizations sometimes receive complaints from citizens about unnecessary and unfair treatment, acts of discrimination, cases of unfair arrest and excessive use of force. Many times these complaints are unfounded; however, some are legitimate and could have been avoided had the juvenile been dealt with differently.

Mistakes sometimes happen when the cultural issues in a situation are not addressed or even understood. For example, a law enforcement officer comes across a Native American juvenile and thinks he is a gang member because he has a tatoo and is wearing a combat jacket. The officer immediately approaches the juvenile asking him which gang he belongs to and where his buddies are. The youth is silent and stutters as he tries to tell the officer that he is not a member of a gang. The police officer persists and the juvenile becomes irritated, asking the officer if he is crazy.

Minimized Risk Against Successful Lawsuits

When citizen complaints are filed, and the agency does not adequately address the complaint, they can escalate into lawsuits.

Lawsuits can be filed directly as a result of culturally-biased practices or as a result of failure of the agency to adequately address a cultural discrimination complaint.

The example of the Native American juvenile mentioned in this section could result in a direct lawsuit. More likely a complaint would be made verbally. Many persons, particularly minorities, are not familiar with formal agency grievance systems or are unfamiliar with

how to properly write a complaint. Failure to address this verbal complaint in a meaningful manner could snowball into a lawsuit.

By reducing the instances of unfair practices and by addressing complaints, we can reduce the potential for lawsuits.

Decreased Paperwork/Hearings Due to Complaints and Lawsuits

Citizen complaints and incidence that lead to lawsuits involve many hours' worth of paperwork and hearings. By reducing the incidence of citizen complaints and lawsuits against the agency, we can significantly reduce the amount of paperwork we must complete and the time we must spend in hearings. Consider that the chronology of one incident can go like this: the incident, a report, the complaint, a report, the investigation, a report, the resolution, a report. This one incident, that did not even involve a lawsuit, required four separate reports. By reducing the kinds of errors that lead to complaints, hearings and lawsuits, we improve our services to the juvenile and community as well as improve our efficiency as professionals.

Increased Community Involvement/Cooperation

Good relationships with our communities are vital to the success of our efforts — both law enforcement and juvenile justice. The community plays a large role in providing information to law enforcement, much of which can lead to better arrests and increased safety for officers. The relationships that develop between the officers and the community can also prevent problems from escalating.

The juvenile justice practitioner also has much to gain from a good relationship with the community. There are resources such as job referrals for juveniles, volunteer services and donations that can, and should, be tapped. If we do not maintain communication and cooperation with our communities, not only would we miss out on these opportunities, but we might end up fighting a battle with unhappy neighbors. For example, a juvenile justice agency is establishing a group home for adjudicated juveniles in a residential community. The residents are concerned that the juveniles, who are largely from an urban area, will escape and jeopardize the safety of the community. The agency must understand these concerns and be able to address them.

When the community feels informed and included in our activities, it is much more likely to be cooperative and helpful in our efforts. When it feels its needs and concerns are heard and addressed, the resentment diminishes. When we have a greater insight into our community, especially in a culturally diverse community, misunderstandings and misinterpretations can be minimized.

Increased Effectiveness

For law enforcement and juvenile justice practitioners, the chance to make a difference in the lives of individuals occur daily. When we are not equipped with the tools necessary to do our jobs effectively it is often frustrating. As mentioned at the beginning of this module, the society in which we live is very diverse, representing a variety of opinions, beliefs and ways of doing things. As professionals we need to be equipped at all times to do an effective job. A large part of the job involves building relationships and trust with the people that we serve. Law enforcement officers working in a community will say that they find their jobs a whole lot easier when they have gained the trust and confidence of members within the community. Any

juvenile justice practitioner will say that a large part of their jobs involve building relationships so as to better understand and serve the juveniles that they must work with. Being aware and sensitive about the cultural backgrounds of clients can help in the awareness of cultural specific resources to help juveniles. It can also assist in the development of treatment plans that are geared to the specific/"real" needs of the juveniles that we serve.

This course is designed to assist law enforcement and juvenile justice practitioners understand cultural differences within the context of the juvenile justice system. It can be said that juveniles themselves make-up a unique sub-culture. In the following module we will be discussing the dynamics of this sub-culture that is the center of our professional lives.

To give the participants an opportunity to personalize the concepts learned during this module, ask participants to either complete the Self-awareness Exercise in the Cultural Diversity Action Plan or to answer the questions on Handout 1.1, page 22.

If you choose the Action Plan, turn to that section.

If you choose Handout 1.1, distribute the handout and have participants complete it individually. Then ask them to form small groups and discuss their answers. Finally, have each group report their answers to the class.

HANDOUT 1.1

As a concluding exercise to this module on the importance of cultural differences, answer the following questions. Write your answers individually.

1. Cultural differences is important to me personally because?

2. Understanding cultural differences is important to me professionally because?

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUMMARY

In this module, we've dealt with some of the reasons why people might resist training in cultural differences. We also brainstormed a number of benefits for taking this course, the first and foremost of which is personal safety.

As we have seen from this module, the training that we will receive in cultural differences can go a long way to benefit us as professionals. It can also allow us to deal with the juveniles we come in contact with more effectively.

Now that we understand the relevance of this training in our personal and professional lives, we need to take some time to explore the different aspects and elements of cultural diversity.

EVALUATION

> To ensure that the participants have met the objectives, you may ask them to give the definitions orally, or write them and turn them in.

- Define diversity, and list at least one benefit of diversity.
- **List at least five professional benefits of cultural diversity training. (Accept any of the following, or similar answers.)**
    - Compliance with agency directives
    - Reduction of verbal and physical confrontations and increased safety
    - Increased job satisfaction
    - Reduction in complaints against agency
    - Increased protection against law suits/claims of civil rights violations
    - Decrease in paperwork/hearings due to complaints and law suits
    - Increased community involvement and/or cooperation

GLOSSARY

Disproportionate Minority Representation: A term used to refer to the discrepancy in percentage of a particular group of youth in the juvenile justice system when compared to the groups' population in the larger society.

Diversity: Refers to systemic, organizational and personal development in support of long term productivity and profitability. Diversity goes beyond ethnicity and gender to value such differences as age, race, religion, physical/mental disability, social-economic class and sexual orientation.

Cultural Differences Training: Refers to learning activities and exercises that are designed for several purposes. Among these are: to allow individuals a chance to look at their own culture and cultural identity, to teach professionals about the multi-cultural society in which they live, to enhance awareness of cultural differences and to give professionals some tools on how to effectively serve their multi-cultural client base.

Ethnic Group: A group of people who share the same cultural traits.

Juvenile Justice and Delinquency Prevention (JJDP) Act of 1974: This is a mandate to reduce disproportionate confinement of minority youth. Section 223(a)(23) of the JJDP Act and 28 CFR 31.303(j) require that a state develop a plan to reduce the proportion of juveniles detained or confined in secure detention facilities, secure correctional facilities, jails and lockups who are members of minority groups if such proportion exceeds the proportion such groups represent in the general population.

Juvenile Justice System: Is referred to as a separate judicial system of processing and service delivery for youth in trouble with the law. It is defined more specifically by each state's juvenile court statutes. States use age as the major factor to determine jurisdiction.

Minority (minority group): Sociologists define this as a group of people who are singled out for differential and unequal treatment on the basis of their physical or cultural characteristics and who regard themselves as objects of collective discrimination (sociologist Louis

Wirth). The term minority does not always imply numerical minority in society. For example, apartheid existed in South Africa for decades with a white minority group having power, control and dominance over a black group who numbers far surpassed their own. The black group was however considered the minority because for a long time they had no social, political or economic power.

Selection Bias: Many studies have proven that the processing of decisions in many state and local juvenile justice systems are not racially neutral. Minority youth are more likely than their white counterparts to become involved in the system. Studies have been done that show that ones race has an impact on the decisions made on their behalf within the juvenile justice system.

Race: A group of people who share the same distinctive physical characteristics. For example, skin color. People of different races can belong to the same ethnic group. An example of this would be the population of many Caribbean islands who come from varying races but share the same cultural heritage and practice the same traditions.

Workforce 2000: Through the study of population trends, social, economic, political and statistical data, projections have been made regarding the characteristics of the U.S. workforce. These projections include description of the people that will make up this workforce as we move towards the year 2000. Basically, these projections state that by the year 2000, the workforce will consist primarily of minorities, women and immigrants. The percentage of white males will significantly decrease.

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TRANSPARENCIES

DIVERSITY

A point of respect in which things differ.

DIVERSITY

Different cultures — racial, ethnic, religious and subcultures such as male/female, juvenile/adult, gay/lesbian, rural/urban, physically challenged individuals having beliefs, values, arts, morals, habits and customs that are different from those of others.

Transparency 1.3

DEFINITION OF CULTURE

Culture is a set of beliefs, values, arts, morals, habits and customs held by a specific group of people.

REASONS TO RESIST TRAINING

- "It's just a fad."
- Used as an excuse.
- "They should do it our way!"
- "They should learn our language!"
- "I already know about cultural differences."

BASIC OBJECTIVES

- Know ourselves better
- Know other people better

PROFESSIONAL BENEFITS

- Increased safety
- Compliance with agency directives
- Increased job satisfaction
- Reduction in citizen complaints against agency

PROFESSIONAL BENEFITS (cont.)

- Minimized risk against successful lawsuits
- Decreased paperwork/hearings due to complaints and lawsuits
- Increased community involvement/cooperation
- Increased effectiveness

This agency, or any of its operatives, shall not discriminate against anyone on the basis of race, color, creed, religion, national origin, gender, disability or other characteristics, such as sexual orientation, that may be protected by federal, state or local law.

PARTICIPANT HANDOUTS

HANDOUT 1.1

As a concluding exercise to this module on the importance of cultural differences, answer the following questions. Write your answers individually.

1. Cultural differences is important to me personally because?

2. Understanding cultural differences is important to me professionally because?

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUPPLEMENTARY READINGS

U.S. Department of Justice
Office of Justice Programs
Office of Juvenile Justice and Delinquency Prevention

OJJDP Office of Juvenile Justice and Delinquency Prevention

John J. Wilson, Acting Administrator

FACT SHEET # 11 April 1994

DISPROPORTIONATE MINORITY CONFINEMENT

by Mark Roscoe and Reggie Morton

The Issue

National data and research have documented disproportionate representation of minorities in secure juvenile facilities across the country. Accordingly, States have been entrusted with the responsibility of examining race and ethnicity as factors influencing decisions at various points within the juvenile justice system (e.g., decisions to arrest, detain, commit to training school, etc.).

Research under OJJDP's Causes and Correlates Program indicates that the type of community in which the juvenile lives has a stronger effect on his likelihood of becoming involved in delinquency than his racial characteristics. African-Americans living in nondisadvantaged areas did not have higher rates of delinquency than whites living in nondisadvantaged areas.

African-American juveniles comprise a disproportionately higher percentage of juvenile arrests than other races: 27% in 1992. In particular, African-American juveniles accounted for 49% of the arrests for violent crimes. Data from the National Juvenile Court Data Archive indicate that African-American juveniles constitute a disproportionate proportion of the delinquency cases brought before the court. In 1990, African-Americans were involved in 31% of such cases.

African-American and Hispanic youth are disproportionately represented in detention centers. In 1991, 43% of juveniles in detention centers were black, 35% were white, and 19% were Hispanic. In examining offenses with which detained youth were charged, blacks were most overrepresented among drug offenders (64%) and person offenders (49%).

A youth securely detained prior to adjudication is more likely to be subsequently incarcerated. Indeed, preadjudication detention is one of the best predictors of commitment to a State juvenile corrections facility.

In 1991, about 44% of the juveniles in public juvenile facilities were black. 18% were Hispanic. 34% were white. In training schools--the most restrictive environment--black juveniles comprised 47% of the population, whereas in private facilities--often less restrictive and crowded--black juveniles comprised 32% of the population, with white juveniles constituting 57%.

The States' assessment of minority overrepresentation show higher rates of minority than white incarceration. In one State, it was estimated that 1 in 64 white males would be taken into State custody before his 18th birthday, compared to 1 in 13 African-American males. In every State studied, minority males had a higher probability rate of incarceration before age 18 than their white peers.

The Response

To reduce disproportionate minority confinement, the community must work together to address the causes by enhancing prevention and diversion programs and expanding alternatives to secure detention and corrections--particularly in minority neighborhoods. Local initiatives to involve families, neighborhoods, and community-based agencies serving minority youths in this effort should be developed and implemented. Policies, legislation, and practices need to be reviewed and, as necessary, corrected, to ensure that race, ethnicity, and gender do not determine the decision to detain or incarcerate.

Strategies to reduce the disproportionate confinement of minority juveniles include the use of risk and need assessment instruments, cultural competency training for law enforcement and other juvenile justice professionals, individualized home-based care, mentors, therapeutic foster care, community-based family-oriented services, reintegration services for juveniles placed outside the home, independent living, job training, and increased accessibility to treatment.

The Law

Section 223(a)(23) of the Juvenile Justice and Delinquency Prevention Act of 1974, as amended (Public Law 93-415), requires States to make efforts to reduce the proportion of minority juveniles detained or confined in secure detention facilities, secure correctional facilities, jails, and lockups if such proportion exceeds the proportion such groups represent in the general population.

Beginning with Fiscal Year 1994 funds, as a condition of full participation in the JJDP Act Formula Grants Program, States must determine whether disproportionate minority confinement exists, identify the causes, and develop and implement corrective action. States failing to address the overrepresentation of minority youth in confinement will be ineligible to receive 25% of their Formula Grant allocation for the year.

Pilot Sites

In 1988, the Coalition for Juvenile Justice (then the National Coalition of State Juvenile Justice Advisory Groups) focussed national attention on disproportionate minority confinement in their annual report to Congress, *A Delicate Balance*. In that same year, the Office of Juvenile Justice and Delinquency Prevention commissioned the University of Wisconsin and Portland State University to review research literature and program models addressing this issue. Their report, *Minorities and the Juvenile Justice System*, concluded there was substantial evidence that race plays a direct and indirect role in the outcome of many juvenile justice decisions.

In 1991, OJJDP issued a Request for Proposals seeking the participation of States to analyze disproportionate minority confinement and develop model programs to address its causes. Arizona, Florida, Iowa, North Carolina and Oregon were selected. Over the past two years these sites have engaged in comprehensive efforts to collect data regarding the disproportionate rate of minorities in secure juvenile detention, to analyze the decision-making process at all steps in the juvenile justice system, and to formulate specific strategies and programs to address the problem.

Technical Assistance

To facilitate and assist the five States in these efforts, OJJDP contracted with Portland State University (PSU) and Community Research Associates (CRA) to provide training and technical assistance on all aspects of the mandate to States upon request. PSU and CRA are developing a planning manual to assist States in implementing the mandate. This publication will include sections on data collection and analysis, corrective action planning, program implementation, monitoring, and evaluation. CRA can provide additional information on innovative programs to address disproportionate minority confinement.

Evaluation

OJJDP's evaluation contractor, Caliber Associates, is conducting a two-phased national evaluation on the impa[illegible] and outcomes of States' efforts to address t[illegible] disproportionate representation of minorities in secure confinement. Caliber will assist pilot States in designing and conducting evaluations of the planning and implementation of their intervention programs. Caliber will conduct impact/outcome evaluations on interventions where a significant impact can be projected and measured. The national evaluation will include intervention efforts in three nonpilot States in order to provide a broad overview of State efforts to reduce minority overrepresentation.

Anticipated Outcomes

As John J. Wilson, Acting OJJDP Administrator, has stated, "The goal of this unprecedented, concerted effort to address the issue of disproportionate minority confinement should be greater objectivity in decision-making at each step in the juvenile justice system and the elimination of the unequal risk of confinement for minority youth."

For Further Information

Technical assistance is available to assist States and communities in their efforts to address disproportionate minority confinement. For further information, contact:

State Relations and Assistance Division
Office of Juvenile Justice and Delinquency Prevention
633 Indiana Avenue, NW.
Washington, D.C. 20531
(202) 307-5914 or (202) 307-5924

This Fact Sheet was co-authored by Mark Roscoe, State Representative, Western Region, OJJDP, and Reggie Morton, Community Research Associates.

Juvenile Probation

Tricks of the Trade*

NCJJ
National Center for Juvenile Justice

A product of the Juvenile Probation Officer Initiative's Professional Development Series.

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Multicultural Awareness: Developing Cultural Understanding in the Juvenile Justice System

by Imogene M. Montgomery
Research Assistant
National Center for Juvenile Justice

The purpose of this monograph is to underscore the importance of including a multicultural perspective in the processing of juveniles through the juvenile justice system and to provide some practical approaches and recommendations for achieving an awareness and sensitivity to different cultures. In addition, it is an effort to decrease miscommunication and enhance interaction between practitioners and juveniles thereby reducing the negative impact that cultural diversity may have on decision making.

The need for a multicultural perspective in the juvenile justice system arose in part because of the increasingly disproportionate incarceration rates of minority juveniles nationwide. Research on the matter indicates that the attitudes, perceptions, prejudices and biases of system officials may be related to the problem.

*In recognition that probation officers have a wealth of untapped knowledge and experience, this series provides a medium for them to share their experience, knowledge and skills with the field. The series seeks to address specific professional development needs of juvenile probation officers by providing practical, usable materials focused on discrete probation skills and techniques. Anyone interested in contributing to this series should contact Dough Thomas, JPOI Coordinator, at the NCJJ, 701 Forbes Avenue, Pittsburgh, PA 15219 (412) 227-6950. The Center is the research division of the National Council of Juvenile and Family Court Judges. This series was supported by funds provided to the Technical Assistance to the Juvenile Court Project by OJJDP through grant #89-JN-CX-K001. Points of view or opinions in this document are those of the author and do not necessarily represent the official position of OJJDP.

Kratcoski and Kratcoski (1990) indeed found this to be true. They indicate that the type of training and personal prejudices and opinions of police officers affected the way a juvenile's case was handled. In addition, the youth's attitude, race, sex, and social class affected case processing. Other practitioners, too, may unwittingly allow negative perceptions to influence how juvenile cases are handled. Because of this, it is important to develop mechanisms that ensure that personal attitudes and perceptions do not adversely influence decision making. This can be accomplished by increasing one's knowledge, empathy and respect for cultural diversity.

The recent movie, "Dances with Wolves," emphasized the need to learn about different cultures. In the movie, Kevin Costner portrays a Union soldier on the frontier who is at first frightened by his confrontations with the Indians. By the end of the movie, the culture and language he thought strange had become a part of him. He learned to value and respect the Indian culture - to embrace it as his own. In essence, that is the purpose of multiculturalism: to learn about other cultures, to recognize and understand their differences, and to value and respect them for being different.

In real life we live in a multicultural and multilingual society. We see and interact with Asians, African Americans, Hispanics, Native Americans and people of many other nationalities. As a result, we must create an environment where we can work, serve, educate and communicate with culturally diverse people. We can do this by increasing our knowledge, understanding and respect for other cultures - by noting our differences and learning how to work with one another. This can be done through awareness training, which is an effective method of promoting multicultural understanding.

Culture refers to a set of beliefs, values, arts, mores, habits and customs held by a specific group of people. These groups may include ethnic, racial, religious, professional and social groups. Therefore, not only do Hispanics, African Americans and Asians have distinctive cultures, but youth gangs, senior citizens, divorcees, and juvenile probation officers do also. An expanded definition of culture is given by Porter cited in Nadler et al.—

> *'(c)ultrue involves the cumulative deposits of knowledge, experience, meanings, beliefs, values, attitudes, religions, concepts of self, the universe, and self-universe relationships, hierarchies of status, role expectations, spatial relations, and time concepts acquired by a large group of people in the course of generations through individual and group striving' (1985:89).*

In addition, the patterns of our culture influence the way we communicate and interact with others. As a result, we many tend to feel that our own culture is correct and other cultures are not as reflected in this statement by Nadler and his colleagues:

> *An individual's value system significantly affects that person's perception of a situation...the more an individual fundamentally accepts a basic system of values, the more he is likely to view his won interpretation of an act as the morally correct one and the other fellow's as falling short of grace (1985:89).*

This attitude exemplifies the notion of *ethnocentrism*, which is the belief that one's culture is superior to another. Therefore, a critical aspect of awareness training includes that of self-discovery. This involves the need to observe the self in ourselves to other cultures and to critically analyze one's perceptions of others.

Multiculturalism challenged the concept of the *melting pot* in which people of different ethnic and racial backgrounds gave up their traditions and heritage to assimilate into American culture. Today, the *melting pot* is gone. People with different cultural

backgrounds no longer decide to shed their identities; instead the take pride in them. that pride is a characteristic of multiculturalism, which says that the ethnic, racial and social identities of American citizens should be valued, studied and respected in their own right. In other words, to be different is okay and worthy of appreciation and respect. That is the difference with the new wave of multiculturalism. People are concerned about cultural differences and are identifying ways to accommodate them.

Multicultural awareness is impacting school curriculums. For example, in Dade County, Florida, students represent 123 different countries. In New York, 1 out of 4 children under the age 10 have nonEnglish speaking parents (TIME Magazine, 1991). Multiculturalism is also beginning to affect the future labor market. According to *US News and World Report* and *Work Force 2000*, the increase in the ethnic population will lead to critical changes in labor and development. A major change will be in the development of management skills. Managers will need to be skilled in working with culturally diverse people and developing sensitivity to differences in others. This new type of manager is predicated to be one of the top twenty career positions of the future.

Changes adopted by education and labor suggest that the juvenile justice system must also begin to accommodate the needs of the growing ethnic population.

The Multnomah County Juvenile Justice Division in Portland, Oregon is a unique example of a juvenile justice system that has begun this process. The Division developed a systematic plan to incorporate cultural awareness activities into it's entire operation. Efforts to increase awareness of cultural diversity arose in response to a concern for the increasing numbers of minority youth committed to state institutions. It was determined that hiring and retaining a multicultural staff that reflected youths in the system were important ways to address the problem. In addition, the Division required awareness training for all staff members to increase the system's ability to work with a culturally diverse population. These training sessions are provided by a number of qualified professionals.

The intentions of Multnomah County Juvenile Justice Division to increase numbers of minority staff and to increase awareness skills of all staff led to the development of a Five Year Diversity Plan in July 1991. Implementation of these goals are currently underway. The following are the goals of the Five Year Plan.

Goal 1. Promote an environment which attracts, retains and fosters a divers and multicultural staff.

Goal 2. Facilitate and encourage cross-cultural communication within the Division

Goal 3. Ensure the development and implementation of cross-cultural diversity, knowledge, empathy and respect in policy, planning and service delivery systems within the Division.

Goal 4. In partnership with the service provider community and in the community at large, seek and receive knowledge, information and resources from the community to improve our knowledge, empathy and respect of the various community collectives

Goal 5. Provide bold and innovative leadership through advocacy for diversity and cross-cultural knowledge, empathy and respect in the service provider community and in the community at large.

Recognizing Cultural Differences

The goal of multiculturalism is to increase knowledge, awareness, empathy and respect for different cultures. Practitioners need to be culturally aware in order to increase their effectiveness in their jobs and to reduce conflicts, misunderstandings and most importantly, stress. In recognition of the increasingly disproportionate incarceration rates of minority youths, multicultural awareness is also needed to reduce potential bias in decision making.

Practitioners can begin to increase their awareness by learning about the verbal and nonverbal communication styles of different cultures. These differences may be due to a lack of knowledge about the meaning of the verbal or nonverbal communication in that culture. The verbal communication of a culture may be direct (assertive) or indirect (nonassertive), boisterous or silent (Gudykunst, et al., 1988). For example, in Asian cultures, there is a tendency to be less assertive in speaking and to be indirect. However, in African American cultures verbal communication appears to be assertive. There is a tendency to talk loudly and use "street talk" when communicating with each other. As a result, practitioners from Hispanic or white cultures should avoid adopting the African American's verbal style in one-to-one communication; it may adversely affect the practitioner's credibility (Cesarz, 1991).

Still another difference can be found in Hispanic cultures, where dialogue may sound more intimidating than it actually is. This may be attributed to the language difference. The fact that English is a second language in this culture suggests that practitioners need to be aware of the tone and inflections used in a culture's language (Cesarz, 1991). Practitioners should be aware that juveniles from African American, Asian or Hispanic cultures who exhibit these verbal styles are simply reflecting the patterns of their culture not reacting to the practitioner personally. Therefore, the perception that the juvenile's loud, boisterous or intimidating communication style is disrespectful, may be simply a matter of cultural differences.

Nonverbal communication also varies among cultures. Some cultural groups convey messages by using more nonverbal behavior than verbal communication. For example in Hispanic cultures *machismo* is a value in males which conveys a strong self-image. It is characterized by stares, silences and an air of "coolness." *Machismo* is valued in Hispanic cultures and explains why men resist taking orders from non-Hispanics and women. If the practitioner is a women, she should declare her official role in the first meeting with the Hispanic juvenile. This will increase her credibility and reduce future resistance. Because of the value of *machismo* in Hispanic culture, practitioners should beware that one-to-one, direct communication works best when dealing with members of this cultural group (Cesarz, 1991).

In Native American cultures, stares and silences are used to convey different messages. A firm look indicates seriousness and maintaining eye contact is a sign of disrespect (Cesarz, 1991). In Asian cultures, silences are used to emphasize meaning and to show power (Gudykunst et al., 1988). Eye contact is also viewed by Hispanic and African American cultures as a sign of disrespect. In white cultures, direct eye contact conveys trustworthiness, forthrightness and sincerity (Hanna, 1984). If the practitioner is white, lack of eye contact may be viewed at lacking integrity.

There are also differences in the amount of touching within a culture. In Hispanic and African American cultures, handshaking, slapping hands or hugging tend to be used for added expression (Gudykunst et al., 1988). In white cultures, touching or closeness when speaking may be viewed as an invasion of space (Hanna, 1984).

Practitioners should also be aware of what is valued in a culture. In some cultures, religion is highly regarded. For example, in Hispanic, Native American and

African American cultures there is a great deal of respect for religion and spirituality. With this in mind, the practitioner may seek assistance from the juvenile's minister, priest or spiritual leader when handling juveniles from these backgrounds (Bailey, 1991).

In addition, practitioners should be aware of the value of family among different cultures. In Hispanic, Asian, and African American cultures family relationships are highly regarded. In Hispanic cultures, *carino*, signifies caring and protections of each other in the family (Bailey, 1991). In Asian cultures, mutual support, cooperation, interdependence, family pride and honor are valued. Problems in Asian cultures are generally handled within the family and outside influences are unwelcome. In African American cultures, the family consists of extended households that are frequently headed by an older woman. A mutual aid system is common in African American cultures - welfare of the family in these extended households is a primary obligation (Selected Cultural Contrasts). Practitioners should consider the value of the family unit and consult with family members, religious leaders or other authority figures when in contact with juveniles from these cultural groups.

The cultural differences presented here are general characteristics that have been observed in some groups. However, practitioners should keep in mind the following basic facts about culture when they encounter juveniles from different cultures.

- Cultures continue to change;
- Cultural differences are related to (and affected by) economic status, education, age, region, and sex;
- Cultures and members of a culture should not be stereotyped (Wright, 1991).

Practical Ways for Increasing Cultural Awareness

An important way to become familiar with the communication styles of different cultures is by using role play exercises. Role plays can increase awareness and tolerance of other cultures. In a role play, the practitioner can be taught to recognize the differences in verbal and nonverbal communication and to respond with attitudes and behaviors that encourage communication and acceptance. This is accomplished by the practitioner playing the role of the juvenile. Roleplays should be done in a controlled setting and directed by a trained professional. One example of a role play places the setting for the exercise as the first encounter between the juvenile and the practitioner (Moriarty, 1991). The practitioner acting as the juvenile should be instructed to be loud, to use street slang and to avoid eye contact with the practitioner. The practitioner should be allowed to respond without any cues. The purpose of this role-play exercise is to allow practitioners to note the non-verbal signals and gestures of the juvenile and the responses of the officer. Practitioners in the group can then discuss the interaction.

Practitioners can also develop sensitivity toward juvenile from other cultures by examining their own feelings and perceptions about cultures and by reading and studying the history and literature of different cultures. In addition, the following steps may be adopted for use when handling juveniles from culturally diverse backgrounds. They were noted from "State of the Art Nonverbal Behavior in Multicultural Counseling," by Aaron Wolfgang. The recommendation is to:

> *Try to avoid dealing with the problems of culturally different juveniles from your desk, i.e. preoccupying yourself with administrative duties, showing little interest, or being superficial.*

Showing noninvolvement with your cases is a major obstacle to effective performance. Behaviors practitioners may use that show

noninvolvement include: avoiding eye contact, keeping social distance and showing facial expressions that are either neutral or negative. A second measure that practitioners can corporate into their daily routines which may build a rapport with the juvenile is to:

> ***Try to like the juvenile whose culture is different from your own. Show an interest in the juvenile.***

The examples of showing that you are interested in the juvenile include: smiling, positive head nods, or forward body signals. These behaviors have to be careful not to be overdone or they may be viewed as forced or faked. Finally, practitioners could enhance the interaction with juveniles if they:

> ***Try to understand and see the value of the juvenile's culture, the lifestyle, and the values important to that culture.***

We will require some major effort on the part of the practitioner but these results will be well worth it. Practitioners will tend to be flexible, willing to change preconceptions of a culture, willing to accept cultural, ethnic and racial differences, and willing to overcome any belief that their own culture is superior. The behaviors that practitioners can use to show they understand include: expressions of warmth, positive involvement and confidence.

The practitioner who takes the time to learn about different cultures will be an asset to the profession by helping juveniles recognize the strengths and weaknesses of both cultures, and by helping them develop competency skills to get along in different situations. Being sensitive to cultural references enables positive relationships between the practitioner and the juvenile.

Cultural Awareness Training

In addition to the efforts of the Multnomah County Juvenile Justice Division to increase cultural awareness, the National Center for Juvenile Justice has developed a cultural awareness training module as part of the *Fundamental Skills Training for Juvenile Probation Officers*, funded by the State Justice Institute. The training module is designed to be used by trainers to sensitize juvenile probation officers to the verbal and nonverbal communication differences that are related to culture. The curriculum, entitled *Appreciating Cultural Diversity* was created by Vicki Wright, Director of Training and Staff Development, Texas Juvenile Probation Commission. Through this effort the communication and job skills of the practitioner will be greatly enhanced. In addition, the possibility that bias will be a factor in juvenile case processing is likely to be reduced.

The training module begins with a general introduction and discussion of culture and race. Also included is a role play exercise which underscores the importance of an individual's perceptions of a culture and how nonverbal communication is critical to the understanding of a specific culture. The conclusion of the training module focuses on a discussion of the audience's perceptions of the role play as well as the perceptions of those who participated in the exercise. The entire module gives further credence to the need to consider the whole picture when we serve, work and communicate with others who are different from ourselves.

For information about the Mulnomah County program contact Harold Ogburn, Director, Multnomah County Juvenile Justice Division, 1401 N.E. 68th, Portland, OR 97213. (503) 248-3460

For information about the cultural awareness training module contact Vicki Wright, Director of Training & Staff Development, Texas Juvenile Probation Commission, P.O. Box 13547, Capitol Station, Austin, TX 78711. (512) 443-2001

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Diversity

"The days of the melting pot are over."

Source-unknown

This traditional metaphor for assimilating ethnic and racial differences doesn't apply anymore, says Dr. R. Roosevelt Thomas, Jr., executive director of the American Institute for Managing Diversity, Inc., at Atlanta's Morehouse College.

First, if it ever was possible to melt down Scotsmen and Dutchmen and Frenchmen into an indistinguishable group, you can't do the same with blacks, asians, and women. Their difference don't melt so easily. Secondly, most people are no longer willing to be melted down, not even for eight hours a day. And third, the thrust of today's collaborative management style requires a tenfold or twentyfold increase in our tolerance for individuality.

A more appropriate metaphor for describing how corporations have to start looking at their diverse work force is a salad bar. A premier salad bar has many different items, each with instinctive flavor and color, all perfectly prepared and seasoned. Likewise, a premier company is one where employees reach their potential because the company places a priority on individualism and diversity.

Just as you wouldn't want all foods in a salad bar to taste alike, you wouldn't want all your employees to think alike or act alike. The best salad bars are a result of diverse ingredients.

"Managing diversity is not a moral issue, not a legal issue, not a social responsibility issue, but a business issue," explains Thomas, who published a recordbreaking article about diversity in *The Harvard Business Review* last year.

American corporations are scrambling, according to Thomas, to become more adaptable, to compete more successfully for markets and labor, and to attract all the talent they can find. Thomas explains that a corporation that chooses to focus on managing diversity is interested in tapping the potential of all individuals in its organization, regardless of how similar or dissimilar they might be. The corporation says, in effect, "Let's create an environment where everyone will do their best work."

Although more than half the U.S. workforce now consists of minorities, immigrants and women, **the "diversity" in managing diversity is broader than just race, gender and ethnicity. Examples of other types of diversity include age, number and age of dependents, tenure with an organization, educational background, job function, and diversity related to acquisitions and mergers.**

Managing diversity doesn't refer to white males managing minorities and women, but rather to any manager tapping the full potential of all of his or her people. the concept of diversity includes white males because they too are a divers group.

Is this a work place where "we" is everyone?

"A major barrier to moving forward with managing diversity is the way we think about managing," Thomas says. "Our research has shown that most managers are not expected to manage people in the sense of empowering or enabling. But in my view, the manager's job is not primarily to do, but to enable his or her people to do. And that's a totally different perspective on managing."

Thomas says there are three ways of approaching diversity: affirmative actions, valuing diversity and managing diversity.

Affirmative action historically focused on creating a diverse work force. It got people in the door. But as Thomas points out, "Individuals who reach top positions through affirmative action may not be effective models for younger members of their race or sex. What, after all, do they model?" Advancement for minorities and women should always be a question of pure competence and character insists Thomas, which is why we have to move beyond affirmative actions.

Valuing diversity looks at the relationships among individuals with the idea of fostering greater acceptance, appreciation and understanding. Learning more about a co-worker's culture (one different than your own) is a good example of valuing diversity.

"Managing diversity, the third approach, is a mutual change process that naturally enables a diverse group of people, including white males," Thomas explains. "Managing diversity talks about a mutual process, with both the individual and corporation adapting to one another. It does not mean controlling or containing diversity; it means enabling every member of your work force to perform to his or her potential.

"Managing diversity calls for changes in a corporation's system and culture, changes that would be equivalent to a personality change for an individual."

"How many of us have visited a claim office and heard our adjusters taking loss reports in three or four languages?"

Thomas has identified a cycle found in many corporations in which the ideal of creating a diverse and productive work force falls short. In such a scenario a corporation recognizes it may have under-representation of minorities or women, and addresses it by attempting to recruit "the right kind" of people who will fit in the organization.

In many cases, these individuals do not meet the corporation's expectations, leading to frustration on both the part of the manager and the individuals. The situation often goes into a state of dormancy, a time when issues of affirmative action of diversity are not discussed. Eventually a crisis, either internally or externally stimulated, triggers the need for change and the corporation may begin the flawed cycle over again.

"The question for that corporation becomes, 'How do we break this cycle?'" Thomas observes. "While affirmative action and valuing diversity are very appropriate and should be continued, only managing diversity has the capability of getting you out of that cycle."

But managing diversity is no quick fix. Thomas estimates that while it would take a particularly progressive company about 15 years to begin to effectively

manage diversity, in a typical corporation the change would take from 20 to 25 years.

Allstate tastes salad bar offerings

"Allstate recognizes that to begin to help managers think in terms of managing diversity, we must be careful not to just roll out a new program, and consider our job finished," says Gloria Farrow, assistant vice president of corporate human resources, employment and work diversity.

"To effectively manage diversity, we must change our whole concept of diversity and the way we think of people who are different. And we need to help managers learn to capitalize on those differences. In effect, we're talking about changing Allstate's corporate culture," continues Farrow.

At Allstate the Chairman's Affirmative Action Committee of the board was renamed the Chairman's Diversity Management Committee in spring of 1990, a change signaling the company's new perspective on diversity. A Diversity Action Team has also been formed to develop a strategic plan for managing diversity. It is made up of 20 officers, directors and senior line managers from all business units.

"When Chairman Wayne Hedien declared managing diversity as one of six strategic initiatives to be given special attention by Allstate's board of directors," Farrow says, "he put the issue on par with such important initiatives as public policy, finance and information technology."

The customer information Allstate has, such as the retention study and strategic market research findings, will help the company understand customer and consumers needs and respond to those needs better. "When we think about our customer base, we have to ask ourselves, 'Is our employee base a reflection of our consumers?'" asks Kathy Honaker, a member of the Diversity Action Team. "How many of us have visited an agent location lately and observed the diverse group of people being served out of one location? Or how many of us have visited a claim office and heard our adjusters taking loss reports in three or four languages?"

Adds Honaker: "When we look to the near future of flatter organizations and a work process that will be accomplished by themselves versus the individual, we must ask ourselves, 'How can we assure we are tapping the **potential of each individual?' That's what managing diversity is all** about: getting from a heterogeneous work force the same productivity, committee to quality and profit that we got from the old homogeneous work force. It means enabling every member of the team to perform to his or her potential. It means getting from employees, everything we have a right to expect, and, if we do it well, everything they have to give."

The concept of managing diversity is really an attempt to redefine the role of the manager," Thomas adds. "While many managers may understand managing diversity form an intellectual standpoint, the major challenge is to operationalize the concept so that managers change the way they think and act." ▣

By Mary Sue Mohnke

Mohnke, a free-lancer who lives in culturally diverse Evanston, ILL., has written for the Chicago Tribune and North Shore Magazine.

Affirmative Action	Managing Diversity
Melting Pot	*Salad Bar*
■ Sees differences as problematic.	■ Sees differences as competitive advantage.
■ Choose (to mentor, promote) based on similarity; comfort and predictability.	■ Choose (to mentor, promote) based on pure competence and skills.
■ No need to change performance standards or set up special programs.	■ Requires innovative thinking, pioneering and dedication.
■ Asks: "Are we promoting enough minorities and women?"	■ Asks: "Is this a workplace where 'we' is everyone?"
■ Affirmative Action is a legal issue.	■ Diversity is a business issue.

Easing Uneasiness at Xerox

Managers at Xerox get a chance to see diversity at its worst. Rather than helping their employees reach their full potential, these managers are intent on putting them down. And they do it on purpose.

All this is carefully staged theater designed by the Cornell University's theater department to help Xerox executives face the challenge of managing a diverse work force. Xerox has presented this half-day show to more then 1,300 managers to supplement video training tapes, reports the *Wall Street Journal.*

The program succeeds by touching feelings, says Cornell's Janet Salmons-Rue. A scene in which a Hispanic manager's heavily accented words are ignored by whites makes one participant recall his uneasiness with asking a Hispanic employee to repeat things slowly. "I'm not quite sure if I'm embarrassing him," the manager says. The answer, a Xerox training tells him, is to ask.

Dr. R. Roosevelt Thomas, Jr., estimates that only a handful of U.S. corporations have begun to recognize and deal with managing diversity. Among the most successful is Xerox.

Xerox has chosen to emphasize overall management skills, not just managing diversity. This decision was made after the company studied its managers' behavior and discovered that many managers didn't know enough about managing people in general, let alone people quite different from themselves.

MONTHLY LABOR REVIEW - February 1988

Workforce 2000 agenda recognizes lifelong need to improve skills

By: William Brock

When I came to the Labor Department as its Secretary in May 1985. I told the employees that I hoped we could open ourselves to new ideas and initiatives, not just from within our own ranks, but from all of the people and organizations which have a stake in the Department's wide-ranging activities. I was not disappointed. There is a growing awareness that the world is changing rapidly and the methods and concepts which served us well in the past must be rigorously reexamined.

We are beginning to have a national dialogue on the relevant issues and questions that will determine our economic future, and I am gratified that the Labor Department contributed to that through a project called "Workforce 2000."

The program, politics, and issues that are part of Workforce 2000 are rooted in Labor Department studies and projects in the future, and who will be available to do them. For example, 3 of every 4 workers in the year 2000 will be people who are already in our Nation's labor force. Eighty percent of the new entrants will come from three groups — women, minorities, and immigrants.

Of the new jobs expected to be created over the next 13 years, every category requiring higher skills will grow faster than these requiring less skills. Almost half of the 20 occupations projected to lead the growth over the next decade are related to the computer and health fields. The occupational mix of jobs also will change, with employment in managerial and professional positions growing almost five times as fast as operative and laborer jobs.

Unless every portent of where the domestic and work economies are headed is wrong, the workers of the future will have to be better educated and better trained than our current labor force, or we will be unable to maintain a leadership position in the high technology industries and services that offer the greatest promise for America's continued prosperity.

Each of the groups that will account for the bulk of new workers-women, immigrants, and minorities-presents particular challenges. The growing number of women in the labor force has highlighted the problem of parents who must balance the demands of the jobs with child care responsibilities. Immigrants often must overcome language barriers that make it difficult for them to find and keep jobs and to learn skills. Minority and disadvantaged youths are more likely to be functionally illiterate, to drop out of school, to become pregnant as teenagers, or to abuse drugs and alcohol.

The specter of millions of youngsters continuing to reach adulthood without acquiring the basic skills needed to become productive, self-supporting, self-respecting members of society is especially disquieting. We run the risk-and it is a risk with grave

consequences-of creating a permanent underclass, a group of people who are not just unemployed, but unemployable. Because of the importance of this problem, the Labor Department — as part of Workforce 2000 — increased the emphasis on basic education in its youth programs, especially programs serving young people in welfare families. Society must concentrate more employment and training resources, private as well as public, on young parents and children in welfare families because they can benefit most from such help.

Our economy is expected to produce more than 10 million new jobs by 1995. At the same time, our population and work force will be expanding at an unusually slow pace, and the number of young people seeking jobs actually will decline. The convergence of these trends could result in a shortage of workers, particularly at the entry level, but for some higher paying skilled jobs as well. All of this adds up to a potential "window of opportunity: to bring minority youth, the handicapped, and others with longstanding employment problems into the mainstream of the U.S. economy. It is an opportunity we dare not squander by failing to give these people the tools to take advantage of it.

There is no tool more important to workers today than education and training that will enable them to function in a job market requiring more flexibility and adaptability than ever before. Yet many of our educational institutions and job training programs persist in preparing people for a first occupation as though it will also be the last. The average American wage earner today can expect to work in three or more careers in a lifetime.

Education and occupational training too often are viewed as institutional processes that end when a young person begins earning a living. We need to look beyond the classroom and realize that education — especially work-related education and training — is a lifelong endeavor. We must make the rhetoric of "continuing education" a reality. Every industry and every union should be involved in programs to train, retrain, and upgrade the skills of workers. If it has taught us nothing else, the human suffering and economic waste caused by cutbacks in steel and other basic industries should have demonstrated the folly of waiting until workers are faced with redundancy before preparing them for new jobs.

Although the private sector must take the lead in worker training, the government has a role to play. To improve the effectiveness of the government's efforts, the Labor Department's Workforce 2000 agenda includes a proposed new worker adjustment program.

Helping dislocated workers must be a cooperative effort that brings together labor and management in a common cause. The same can be said of every aspect of our Nation's drive to produce quality goods and services that are fully competitive in what is fast becoming an integrated world economy. Confrontation no longer is a viable approach to labor-management relations. American business and industry must not just accept but invite involvement in every phase of their operations from design to productions to marketing. Organizations that stress employee participation will be the most successful and the best prepared to lead america into the competitive cauldron of the next century.

Acceptance of the need for change, however, is not necessarily followed quickly by substantive change in the way government operates. That should not be surprising — the laws of human nature are not easily revoked — nor is it all bad. Government services and protections that affect millions of people should not imitate the commercial consumer market where periodic remodeling of products all too often reflects advertising considerations rather

than improved quality. Still, in looking back on 2 1/2 rewarding and stimulating years. I must admit the measured pace of institutional change probably ranks as my chief frustration.

The Employment Services, for example, has been bringing together workers and employers for more than half a century. Techniques for matching jobs and jobseekers have changed, but the relationship between this essentially local activity and the Federal Government is little different than it was during the depression years of the 1930's. That does not make much sense. Labor and job market conditions vary widely in a Nation as geographically vast and economically dynamic as ours. Workers and employers would benefit if States exercised greater control over the financing and programs of the Employment Service. We made a start in that directions, but a good deal more remains to be done.

Few, if any, Labor Department responsibilities are more important than protecting the health and safety of American workers. It is a daunting mission in size and complexity as well as in the controversies and passions it engenders. Rulemaking is at the heart of administrating the job safety law, and it can be, and at times has been, a cumbersome if not chaotic process.

In its first 16 years of existence, the Occupational Safety and Health Administration approved fewer than 20 standards for handling toxic substances. Admittedly, developing such standards is difficult, involving as it often does passionate partisans for and against every proposal, substantial economic considerations, and complicated and even conflicting scientific data. But part of the problem was the agency's decision to set out on a course of establishing a separate standard for each of the hundreds, or perhaps thousands, of substances that might be hazardous to workers. That way lies madness.

Generic regulations and mediated rulemaking are better approaches. In generic rulemaking, a general standard is established for a whole range of hazardous substances. The standard requires employers to inform workers about hazardous substances they may encounter on the job and to train them in the proper handling of such substances.

Mediated rulemaking involves the establishment of committees composed of all interested parties to draft regulations on specific job safety and health issues. Participants normally include representatives of labor, management, government, and, where appropriate, the scientific community. The Occupational Safety and Health Administration reviews the work of the committee, makes any changes it deems necessary, and then issues the rule as a proposal for public comment. The idea is that disagreements will be diminished and the process accelerated if those who have the biggest stake in job safety regulation are given a role in formulating them. Although mediated rulemaking is no panacea, its potential for resolving difficult issues is evident in the progress that has been made on establishing a stand for methylenedianiline.

Generic standards and mediated rulemaking are steps in the right direction. That they are not yet standard operating procedures, and that they have been so long in coming attest to the difficulty of achieving institutional change.

Rules governing working at home, a new program to help dislocated workers return to productive employment, and stronger protections for private pension plan participants are some other ares in which we sought to alter the status quo in ways that would make Labor Department programs and policies compatible with our changing economy. None of these efforts was compete at the time of my departure, but home work rules based on common sense

and fair play were near the finish line, an expanded program to help displaced workers had broad support, and pension issues were nearing a very positive resolution on Capitol Hill. My disappointment in the inertia that seems built into most large institutions was tempered by the acceptance of the need for change in what some might consider an unlikely quarter — labor-management relations. Cooperation may not yet be the dominant theme in labor-management relations, but it is gaining adherents on both sides of the bargaining table at a rate that only the most optimistic would have thought possible just a few years ago. The Labor Department has played a limited but important role in this development by encouraging labor and management to work together and by serving as a clearinghouse for a broad range of information on innovative approaches to employee participation.

The growing interest in an acceptance of labor-management cooperation could not have come at a better time. Labor-management cooperation, or employee participation, which is another name for the same concept, is an essential element in building the skilled, flexible work force the Nation will need as we move into the 21st century.

American faces a future of great challenge and great opportunity. We have an unmatched history of accomplishment and keen competitive instincts. Time and again, we have demonstrated our ability to adapt to change. But the term "adapt to change" implies taking action after the fact. That is no longer good enough. We must anticipate change and be ready to make the most of it.

Change has been one of the constants of the American experience. As a Nation, we have embraced it, not feared it, because we are optimists. We must maintain that philosophy, but adopt a new timetable in applying it. If we do, and if business, labor, and the academic community work together — in the national interest as well as in mutual self-interest — then when the 21st century dawns, American's will be ready. ❑

MODULE SUMMARY

Module 2: CULTURAL DIFFERENCES — WHAT IS IT?

TARGET POPULATION:
Law Enforcement/Juvenile Justice Practitioners.

TIME ALLOCATION:
2 1/2 Hours

SPACE REQUIREMENTS: Tables set in U shape, classroom or rounds of 5/6.

PERFORMANCE OBJECTIVES:

At the end of this module, participants will be able to:

- ◊ Explain the concept of culture and cultural diversity.
- ◊ Define the following:
  - culture
  - subculture
  - values
  - prejudice
  - stereotyping
  - ethnocentrism
  - racism
  - discrimination
  - acculturation
  - assimilation

EVALUATION PROCEDURES:

- ◊ Oral Summary
- ◊ Explain the concept of culture and cultural diversity.
- ◊ Define the following:
  - culture
  - subculture
  - values
  - prejudice
  - stereotyping
  - ethnocentrism
  - racism
  - discrimination
  - acculturation
  - assimilation

METHODS:

Lecture
Group Discussion
Group Exercises

TRAINING SUPPLIES, AIDS, AND EQUIPMENT:

Flipchart
Transparencies
Over-head Projector
Participant Manual
Writing Paper
Pens or Pencils

CULTURAL DIFFERENCES — WHAT IS IT?

INTRODUCTION

As we mentioned in the last module on the importance of cultural differences, the concept of culture has long been of interest as we try to understand human behavior and the motivational forces for various behaviors. Culture provides the rules that people live by; it shapes their thought patterns, perceptions and communication. As our country becomes more and more culturally diverse, the concept of culture becomes increasingly important for all sectors of society. The existence of a multi-cultural society demands that we operate with an open view to things, appreciating that there are a variety of different ways of functioning. Learning to appreciate someone else means first being able to understand them, their lifestyle and the things that they believe in.

It is critical that juvenile justice, law enforcement, probation, court, institution and community practitioners understand the juveniles whom they encounter in their work. Only by understanding them will we be able to perform our jobs safely and efficiently and avoid the problems that could hinder our general job performance.

This module addresses the definitions of a number of cultural concepts that will serve as a foundation for understanding ourselves and the behavior of others.

OBJECTIVES

At the end of this module, participants will be able to:

- Explain the concept of culture and cultural diversity.
- Define the following terms:
  - culture
  - subculture
  - values
  - prejudice
  - stereotyping
  - ethnocentrism
  - racism
  - discrimination
  - acculturation
  - assimilation.

PRESENTATION GUIDE

We started the last module with a working definition of culture:

Show Transparency 2.1 and read the text.

Transparency 2.1

DEFINITION OF CULTURE

Culture is a set of beliefs, values, arts, morals, habits and customs held by a specific group of people.

There are other definitions of culture and they range from the complex to the simple. One of the more simplistic definitions is:

Show Transparency 2.2 and read the text.

Transparency 2.2

CULTURE

"A set of traditions and rules that shape the feelings, thoughts and behaviors of a group of people."

(Light & Keller)

Another definition is:

Show Transparency 2.3 and read the text.

Transparency 2.3

CULTURE

"An integrated system (of human behavior) with its own INTERNAL LOGIC. At the deepest level of culture is a core belief system which feeds a value structure which drives the behaviors. To understand culture, it is necessary to tap into all three levels." (Green Circle 111)

Experts agree that culture is an integrated pattern of behavior, meaning that what we think and believe, what we value and how we act and react are attributable in large part to our "culture."

One way to look at culture is to think of it as an iceberg. As you can see on this transparency depicting an iceberg, some cultural concepts are visible or "above the water line," while other concepts are invisible, or below the surface.

Show Transparency 2.4 and read the text.

Transparency 2.4

CULTURE

(Drawing of iceberg)

The **tip** of the iceberg is the conscious part of our culture — our language, our customs, the way we dress, the way we celebrate things. These are the things that people can see about us, and they are also the easiest things to change, adapt or influence. The **base** of the iceberg, the part that's under water, represents the subconscious part of culture — the core beliefs, the values and the thought patterns.

If we can increase our understanding of the characteristics of culture as they pertain to the various groups of juveniles that we come in contact with, we may be able to avoid unnecessary misunderstandings.

Let's examine a few of those characteristics of culture that are primarily in our awareness:

Show Transparency 2.5 and read the text.

Transparency 2.5

CHARACTERISTICS IN OUR AWARENESS

- ◊ Language and Communication
- ◊ Diet and Eating
- ◊ Dress and Appearance

Language and Communication

People's communication systems, both the verbal and nonverbal, distinguish one group from another. But the systems are overwhelming. There are multitudes of "different" languages, and some nations have 15 or more languages. Often, within one group of people, there are dialects, accents, slang, jargon, etc.

Diet and Eating

The way that various groups of people select, prepare, present and eat their foods varies according to their culture. Many groups of people, especially the 99-plus million people who have been served by McDonald's, love beef. But beef is forbidden by the Hindus. The Chinese and many other groups eat pork, but pork is forbidden in the Moslem and Jewish culture. The way that groups of people eat also differ — from one's hands and chop sticks to full sets of cutlery. Sometimes, a person's culture even tells them which hand should hold the fork — the right or left.

Dress and Appearance

The way a group of people dress or mark their bodies is often a cultural choice. Think about the Japanese kimono, the African headdress, the Native American Indian headband. The Yaraba of West Africa (Nigeria) mark the faces of their children from birth as a sign of beauty, tribal pride and recognition. Many subcultures wear distinguishing clothing, such as the colors of the youth gangs.

Now, let's look at a few of those characteristics of culture that are **just below** our level of awareness:

Show Transparency 2.6 and read the text.

Transparency 2.6

CHARACTERISTICS NOT IN OUR AWARENESS

- ◊ Relationships
- ◊ Use of Space
- ◊ Values

Relationships

Think about the many ways a group and individuals within the group relate to one another. Many of the relationships that we have are fixed in our minds. Many groups of people relate "down" to youth and revere the elderly. Many groups relate in varying ways to persons of status, wealth or power, while

ignoring the ordinary or poor person. In many groups, the male is head of the family, and in some groups, the female is the head. In some groups, women wear veils and do not play a visibly active role in society; in other groups, women are considered equal, if not superior, to men. Some groups practice monogamy (one husband, one wife), while other groups accept polygamy (one husband, several wives) or even polyandry (one wife, several husbands).

Use of Space (spatial relations)

Culture has much to do with how people use and respect their space and that of others. Some groups require distance between individuals who are speaking to each other; other groups need individuals to be much closer to the person with whom they are speaking. Some groups are structured and formal, while others are flexible and informal. Some groups have a series of different "space" requirements that depend on various situations.

VALUES

Values relate to beliefs and behaviors we strongly believe in. Values have a great deal to do with personal and social "needs." For example, groups of people who are operating on a survival level value acquiring food, clothes and shelter, while groups who are operating at higher, more affluent levels value material things, or professional and personal growth, like improving the quality of their lives and reaching self-fulfillment. Anthropologist Ina Brown says: "People in different cultures are pleased, concerned, annoyed or embarrassed about different things because they perceive situations in terms of different sets of premises."

A culture has many, many facets — which differ from one group of people to another. As the iceberg graphically depicts, so much of what people think, believe, value and act upon is "below the surface" of their awareness.

Two anthropologists, William Gudykunst and Young Yun Kim express the same concept:

Show Transparency 2.7 and read the text.

Transparency 2.7

CULTURE IS HIDDEN

The way we perceive the world, what we expect of it, and what we think about it, is so basic and so ingrained, is buried so deep in us and in our unconscious that we continuously act and react without thinking why — without even realizing that we might think why.
(Gudykunst & Yun Kim)

This "subconscious" way of approaching the world doesn't mean that people were born with their ideas and opinions. But it does mean that from very early in childhood, people learned more about how to live than they were **consciously** taught. They **observed** what their families and friends of their families did, and said. They **watched** how their families related to others, reacted to situations and then absorbed those ways as being the right ways. For example, in many cultures, many people maintain strong ties with their extended family (grandparents, aunts, uncles, cousins, and is some cases,

friends). In other cultures, people may become independent and leave their families, or may have fewer ties with the extended family. Children listen and learn and absorb how to relate to others.

We've all absorbed an amazing number of attitudes, beliefs and behaviors without actually being taught about them.

APPLICATION (CULTURE)

Small group exercise.

> The purpose of this exercise is for participants to identify the beliefs and behaviors of a specific cultural group. Ask each small group to choose a cultural group from their own state/locality to work on. Ask the participants to describe the beliefs, behaviors and values of the cultural group for each of the following concepts.

- **Language and Communication.** Give examples of speech patterns and body language, including eye contact, gestures, distance/space philosophy of your group.

- **Relationships.** What does your group believe about the role of **family** members? How does your group relate to others based on the following characteristics:
    - ***age*** (younger children, elderly grandparents)
    - ***gender*** (how women and men relate to each other)
    - ***authority*** (school, work, law enforcement, judges, juvenile justice workers).

- **Time and Space.** Is time important? Does your group view that being early for an appointment is important? Is being late an insult? Does being late mean anything? How does your group use space when they speak informally, when they are with their peers, when they speak to authority?

After 15 minutes, ask a spokesperson from each group to share the results of the discussion with the large group. Facilitate a discussion and obtain feedback about the accuracy of the small group's assumptions. Point out specifically whether the beliefs, values and behaviors that each groups lists are stereotypes of the cultural group.

The reason that it's important to get in touch with the core beliefs and values of ourselves and others is because to a major extent, they greatly influence behavior. As we saw with the iceberg concept, many of these beliefs and values may be deeply ingrained and often hidden from our awareness.

To know and understand the culture of others, we must first know and understand our own culture, delve into our own core beliefs to discover how we have been making sense of our world. As we proceed with this module on cultural diversity, therefore, we'll also do individual and small group exercises to understand ourselves better.

ALTERNATE APPLICATION (CULTURE)

Group Exercise

Write the following groups across a chalkboard: African American, Asian, Hispanic, Native American, European American; next write the following categories down the left-hand side of the board: religion, traditions, food, family structure, values, political structure, music. (If you do not have a chalkboard, write each group at the top of a separate sheet of paper from a flip chart and tape the sheet to the wall. Make up one separate sheet that lists the characteristics for each group, then run down that sheet for each culture group. Be alert for stereotypical answers--if an answer sounds like a stereotype, ask the trainee to justify the answer. If the trainee can justify it, add it to the list; if not, do not put it on the board.

Discussion Points:

1. Are the cultural characteristics accurate?
2. What characteristics are similar across cultural groups? Which characteristics are different across cultural groups?
3. Why is this exercise difficult for some people? Which parts are the most difficult and why?

- Most people do not have a great deal of knowledge about people of other cultures. In the past, we have not been taught much in school about cultures other than the European American culture. In addition, it can be hard to apply broad concepts to an entire group of people, knowing that these large groups can be extremely diverse.

- Many people do not like to talk about cultural differences; they would prefer to talk about one unified "American" culture.

- Some people have a hard time completing the characteristics for European American culture. There are several reasons for this.
  (1) Many people have a tendency to identify European American culture as simply "American" culture and all other "different" social groups as "ethnic" groups.
  (2) Many people are <u>unaware</u> of their own ethnicity.

Here's an overview of the topics we'll discuss to attempt to understand diversity and its impact on our jobs:

> Show Transparency 2.8 and read the list of topics. Then tell the class how you will explain each topic in more depth.

Transparency 2.8

OVERVIEW OF TOPICS

- Selective Perception
- Classification
- Acculturation
- Assimilation
- Values
- Ethnocentrism
- Bias and Prejudice
- Stereotypes
- Racism
- Discrimination

SELECTIVE PERCEPTION

The principle of selective perception means:

Show Transparency 2.9 and read the text.

Transparency 2.9

SELECTIVE PERCEPTION
An interpretation of physical
sensation in the light of experience.
(Webster's)

Very simply, selective perception means that people have either experienced or have been taught to perceive the world around them in a certain way. The world is filled with sensory information. Sights, smells, sounds, tastes and textures bombard us. If people tried to grasp all of the information around them, they might go crazy. So, to keep sane, and to make sense of the environment, it is necessary for one generation to teach the next how to screen, filter, and perceive the world selectively.

To illustrate this point, have the class read Transparency 2.10 and tell you how many F's they see in the sentence. Reveal the transparency for 30 seconds, and then cover it with a sheet of paper. Because most participants will not get the correct number of F's the first time they look at the transparency, reveal it for another 30 seconds and ask the group to count the number of F's a second time.

Show Transparency 2.10 and read the text.

Transparency 2.10

FIFTY-FIVE MEN

FIFTY-FIVE MEN OF UNKNOWN ORIGINS FOUND FAME AND FORTUNE IN THE MARATHON AND WERE ALL FOUND TO BE SOUND OF BODY AND FIT AS FIDDLES BECAUSE THEY FOLLOWED THE RULES OF THE RACE.

Most people, especially those educated in the United States, have a problem with this exercise because they will tend to count the Fs as the F sounds in the initial position of a word, such as in the words: father and family. Many people ignore the F sound at the end of a word, such as in "of" because in that position, the F sounds like a "V." So, most will perceive the Fs as they have been taught the alphabet.

People tend to perceive and select those things that they have been taught are acceptable, and they ignore all other possibilities — until someone is successful in pointing them out. There are many examples of this phenomenon in daily life. Think about the way that some groups of people dress. Each group may focus on certain aspects of clothing — the color, the style, the cut — and not on other aspects. Or people focus on clothing at certain times and not at others. For instance, each group knows that one type of clothing is appropriate for work, for meetings, for court appearances or dinner parties, and another type is appropriate for picnics or sports outings. And the choices that different groups make for each occasion will vary according to their customs.

CLASSIFICATION

Show Transparency 2.11 and read the text.

Transparency 2.11 Overview

CLASSIFICATION

After learning how to selectively perceive the world around them, people begin to classify things that appear to be alike, and give them a label. In the area of clothing, for instance, if youth are wearing the red and blue colors of known gangs, people label the wearers as gang members — with all the emotions that "gang" connotes: fear, distrust, violence. If people wear Kente cloth shawls or headgear, some groups classify the wearers in some way — according to how they've been taught. Favorable or unfavorable. If people wear the judge's robe, or the police officer's uniform, or conservative business-world suits, other people will classify them — and immediately feel the emotions they have been taught about the various groups.

Most experts agree that classifying or grouping what is perceived is natural, and is, in fact, fundamental to the thinking process. If people did not classify information, they would not be able to understand or relate to all the information they constantly receive.

People from all cultures classify. The problem is that the way groups classify things, and attach meanings and emotions to those things, is not universal, and therefore tends to create a great deal of misunderstanding and trouble.

Once a group of people classifies something, they often forget all the details that make each of the items different or unique. Once the group is classified, people operate on automatic pilot. If one group, therefore, perceives that people dressed in African clothing will tend to be militant, they "selectively perceive" every person dressed that way as "militant." If one group determines that Hispanics or American Indians are lazy, unworthy of recognition, they then "selectively perceive" that every Hispanic or American Indian is lazy.

People also classify certain behaviors — which becomes another cause of misunderstanding. For instance, a juvenile looking into the eyes of the judge during a court hearing might be seen as a sincere person in some cultures, but is an insolent in Hispanic culture.

Ask the class to think about the various groups that live within their own localities and ask them what other actions might be considered rude or inappropriate. How might different groups interpret those actions?

Show Transparency 2.12 and read the text.

Transparency 2.12

KEY POINT

Once people — of any culture — have classified their world, they forget the details or the features that made the individual items

Everyone finds it difficult to reclassify the items or even to look at them outside of their categories again. Becoming aware of the way that we selectively see things and classify them, then, is a first and major step in preparing to learn other cultures. If we don't know how we automatically perceive the world — and if we don't realize that our perception is only one of many ways to perceive it — we will never be able to accept the perceptions of someone from a different culture.

It is important to note that culture is not stagnant, but that it is, in fact, always changing. The culture of the African American is different today than it was twenty or thirty years ago. The culture of what was once known as the Soviet Union is undergoing drastic changes with the fall of communism and the introduction of western influences.

The various changes that an individual, or even a group, undergoes as a result of outside influences are called acculturation and assimilation.

Show Transparency 2.13 and read the text.

Transparency 2.13 Overview

ACCULTURATION

The modification of cultural characteristics
due to influences from another culture.
(Light and Keller)

Show Transparency 2.14 and read the text.

Transparency 2.14

ASSIMILATION

The acceptance of the cultural patterns of
the larger society by members of a subculture.
(Light & Keller)

Both these terms are interrelated.

All immigrant groups coming to the United States undergo some form of acculturation/assimilation. Many try to resist it. Some groups assimilate just enough to ensure their basic survival, like food, clothes and economic security. For instance, they may learn the language enough to understand it, but not enough to speak it. One of the problems that often plagues immigrant families is that they often do not acculturate/assimilate at the same rate. While the children tend to assimilate the values and behaviors of western culture, their parents tend to hold on to the traditional values of their home land.

The children, then, quickly become **bi-cultural** — basically living and operating within two cultures, but favoring western cultural norms over the norms of their tradition. Parents and grandparents often see this situation as frustrating. Their children must often be the language link between them and the outside world. When the children are involved in the juvenile justice system, not only is communication difficult, but acquiring cooperation from parents and significant others is near impossible.

For further discussion points on Assimilation, please see Law Enforcement Subsection under "Assimilation."

Ask participants for examples they have noticed of acculturation and assimilation within their own localities.

To introduce the Values section of this module, use either the Drawbridge Exercise (Handout 2.1) or the Values Alternate Exercise (Handout 2.2, page).

The trainer will read the story of the "Drawbridge" to the participants. This story, dealing with the thoughts and actions of five characters, tells us something about their values. After reading the story, the trainer should instruct the participants to form small groups and discuss how they would rank each character according to whether they approve or disapprove of their actions.

A copy of the story is included in the participants manual on page 17, Section #2. The trainer can instruct each group to take five minutes to re-read the story and then give the groups 15 minutes to discuss their decisions and come to a consensus. The characters are to be rated from 1 to 5: 1 being strongly approve and 5 being strongly disapprove.

At the end of 20 minutes, call the group to order. Ask each group what their group ranking was, and how they came to their consensus. Do not expect that every group will reach a consensus. This exercise is supposed to clarify values — and show the participants that even in a small group of people, there are similarities and differences based on culture.

After each group has given its reasons for ranking the values the way they did, continue with the following questions:

The acquisition of values is a *process* that begins at birth, and ends at death. Through everyday living, people usually find legitimacy and personal satisfaction from the value concepts they hold. Individual value systems, however, may undergo several changes as people move through the various stages of life. People tend to accept or deny certain values either because they find new needs to fill or because they have assimilated different views of life.

Ask the participants whether they can think of any value concepts that they were taught as children and still hold on to as adults. Or concepts that they learned as children and have abandoned or changed.

For example:

- Only men can be police officers, construction workers, fire fighters; only women can be nurses, secretaries, cooks, etc.
- A good woman stays home and takes care of her family.
- A woman should stand by her man regardless of the circumstances.
- Individualism is more important than group orientation.
- Group orientation is more important than individualism.

One way that many groups pass on their values to children is through proverbs — little sayings that embody a great deal of information. Remember that these proverbs don't necessarily teach what everyone considers positive values. Proverbs can teach values of any kind.

Show Transparencies 2.16a and 2.16b and read the text.

Transparency 2.16a

PROVERBS

"If at first you don't succeed, try, try again."

"A bird in the hand is worth two in the bush."

"A penny saved is a penny earned."

"Early to bed, early to rise, makes a man
healthy, wealthy and wise."

Transparency 2.16b

PROVERBS (cont.)

"Spare the rod, and spoil the child."

"Children should be seen but not heard."

"Luckless is the man who loses his horse,
lucky is the man who loses his wife."

"It takes an entire village to raise a child."

Ask participants for the meanings of these proverbs. Ask for proverbs they remember from their childhood, and the impact that the proverb had on their lives.

Values, then, are selectively taught and selectively perceived. Each group of people believes in and accepts whatever makes sense for them. Each group of people also classifies the things they perceive — ideas, people, situations, behaviors — as good or bad, right or wrong, desirable or undesirable, according to the way they perceive.

This point bears repetition. One of the problems with classifying is that once a group classifies something, and accepts it, they find it difficult to accept other ways of perceiving and classifying things.

For instance, many of us were taught from early childhood that "taking other people's things" is called stealing, and is wrong, and we teach our children the same thing. Well, here's an example of one group of people who don't classify "**taking things**" as stealing.

A counselor who had an American Indian child in her group home reported that she was receiving a great number of complaints from the other children in the home that this child had stolen something from them — a comb, a sweater or a book. The counselor told the child that it was wrong to steal and that he must stop taking other people's things.

But the child got confused and told the counselor that he was simply **sharing** — not stealing. The counselor discussed the problem with her supervisor who told her that among some groups of American Indians, things are often shared among relatives and friends and that the idea of personal ownership is not important.

After she thought about it, the counselor explained this **misunderstanding** to the other children, but it had no effect. They

still felt that taking things that belong to someone else constitutes "stealing" and is wrong.

What these children had not even tried to find out is that if **they** had borrowed something from the American Indian child, he would not expect it to be returned. The children were already so locked into their own values that they couldn't see the positive side of the American Indian custom. They resented the idea of having something **stolen** from them, and they reacted emotionally.

They could not **re-classify** the child's behavior from **stealing** to **sharing**, and so they rejected both the behavior and the child.

> Ask participants what they think. How do they classify the child's behavior? Now that they know about the sharing value in some American Indian communities, can they re-classify this behavior?

When we try to understand values — our own or those of other groups, it might be easier to look at whether the culture puts the individual first or the group first.

Some culture groups emphasize the "I Approach" to life and their values tend to be centered around the individual. People in these groups might think in these terms: "I need to make it in life. My family and I need to be provided for. And when I'm in some kind of trouble, other people don't have an obligation to take care of me. They might help me, but there's no obligation to care for me."

Other culture groups emphasize the "We Approach" to life. They believe that people belong to communities — and that everyone is obligated to take care of everyone else. They also believe that loyalty to the group is more important than any one person's success.

Groups of people who wandered in the desert often had this "We Approach" to life. For instance, the Bedouins who at one time included a great number of Arab nations, held these values. Let's look at a few of them.

Show Transparency 2.17 and read the text.

Transparency 2.17

"WE APPROACH" VALUES

- Hospitality
- Generosity
- Courage and Bravery
- Honor
- Self-respect

Hospitality

This value strengthens the group. People will open their homes and give a meal and a place to anyone who asks for it. No one is a stranger.

Generosity

This value also strengthens the group. What is mine is yours. Those who are wealthy give freely to the poor.

Courage and Bravery

The people are willing to bear great physical or emotional pain without showing that they are in pain — for the sake of the group. They will give their lives for the group.

Honor

Honor in this culture means standing up for the group — not betraying the group — not taking "more" (food, water, etc.) for yourself if the group needs it.

Self-respect

The single most important way to gain and keep self-respect in some groups that have this approach is for the men to take responsibility for the sexual behavior of their women — their sisters or their daughters. Sometimes, that responsibility might mean killing the woman who brought shame to the group.

The following is an account of the Tangu people of New Guinea and the value they place on winning.

> "The Tangu, a people who live in a remote part of New Guinea, play a game called taketak, which in many ways resembles bowling. The game is played with a top fashioned from a dried fruit with two groups of coconut stakes that are driven into the ground (more or less like bowling pins). The players divide into two teams. The members of the first team step to the line and take turns throwing the top into their batch of stakes; every stake they hit they remove. Then the members of the second team toss the top into their batch of stakes. The object of the game, surprisingly, is not to knock over as many stakes as possible. Rather, the game continues until both teams have removed the *same* number of stakes. Winning is completely irrelevant." (Light & Keller, 1982)

In some cultures winning or coming first is highly valued. Such status is seen as powerful and admirable.

Ask participants to think about the values that groups of people with an "I Approach" might hold. What might some of them be?

Show Transparency 2.18 and read the text.

Transparency 2.18

"I APPROACH" VALUES

- ◊ Materialism
- ◊ Success
- ◊ Work/Activity
- ◊ Progress
- ◊ Democracy

Materialism

Many people judge things in material or financial terms. And many get more excited about "things" than they do about ideas, people or art.

Success

This value especially focuses on the individual. Many people judge success in terms of materialism. They believe that there will always be another opportunity, another job, another stock market option, another chance at the lottery. "If at first, you don't succeed, try, try again."

Work/Activity

Any kind of movement — doing, working, keeping busy — are valued as "ends" in themselves. Remember the proverb: "Idle hands are the devil's workshop?"

Progress

This value is like success. Many people believe that individuals, society and the world can keep on progressing until they are perfect. Unfortunately, some people equate "new" with "best."

Democracy

Many people believe that all men and women are created equal and that government is for and by the people.

When we talk about the values that a certain cultural group has, remember that not all persons in the group think, feel and act the same. Smaller groups within one larger group may demonstrate varying degrees of "I Approach" or "We Approach" values. These smaller groups may have the same basic values, but may simply lean further toward the "I" or "We" approach than the original group as a whole. Smaller groups that think, feel and act differently than the larger group are called subcultures.

Show Transparency 2.19 and read the text.

Transparency 2.19

SUBCULTURE

"A group whose perspective and lifestyle are significantly different from those of the cultural mainstream, and who identify themselves as different." (Light & Keller)

Within a subculture, values and behaviors — that are acceptable within the dominant culture — are exaggerated, and therefore take on new meanings. For example, street gangs — which are a subculture — don't entirely oppose the dominant culture; they just exaggerate the concept of self-preservation, or the right to bear arms, and they translate these values into "justifiable" acts of violence.

Juveniles make-up a sub-culture. The extent to which we understand this group will influence how well we do our jobs.

Take a few minutes and think back to your own youth. Think about some of the things you did, your lifestyle, your friends, your family, your school days how you percieved society and your place in it. Many of us look back on these days and say "those were the days." Many of us are embarrassed now by some of the silly things we did, many probably wish they had done things differently and still others of us are quite happy with our youth. Nonetheless, we can all agree that our youth was a time when we were getting to know ourselves, taking chances, experiementing and rationalizing all of our behaviors. How would you characterize your behavior and the behavior of youth today? How are they the same? How are they different?

EXERCISE

Divide the class into groups of five. Instruct each group to appoint a group leader who will be responsible for reporting the groups' ideas to the class. Instruct each group to describe their perceptions of youth today based on the following issues: values, morals, beliefs, quality of life, customs, education, money, goals for the future and respect for the law. Allow ten minutes for group discusssion. Call the class together and ask each group leader to report thier groups ideas. Record responses on a flip chart or chalkboard and discuss with the class.

We seem to agree that juveniles often have a different set of morals, values, customs and beliefs when compared to many adults. Many have said that the condition of youth, or what we can call the stage of adolescence is more a state of mind than a condition of the body. Youth today often receive confusing and contradictory messages. They are influenced by family, parents, peers, print and the electronic media. There actions are largely based on these influences to their value system. Some characteristics that typify the values of juveniles as a sub-culture are:

Show Transparency 2.20 and read the text.

Transparency 2.20

CHARACTERISTICS THAT TYPIFY THE VALUES OF JUVENILES AS A SUBCULTURE

- Vulnerable to peer pressure
- Require peer group recognition
- Search for a sense of belonging
- Ambivalent about power and authority

Vulnerable to Peer Pressure

Often times the peer group that a juvenile associates with, sets up the parameters that dictate individual behavior. The sense of wanting to belong and receive peer group approval is important for many juveniles. Many juveniles find their behavior legitimized by their peer groups even if that behavior is considered inappropriate to the wider society.

Require Peer Group Recognition

Most juveniles want to have a sense of belonging to something or someone. They are able to easily find this type of recognition from individuals who are very much like themselves. They are likely to conform to the established and accepted behaviors of the peer group, so as to avoid rejection.

Search For A Sense of Belonging

This sense of belonging for most juveniles comes out of a need to find some type of legitimacy for their beliefs, habits and values. Adolescence is often a time for decision making, value testing and experimenting.

Ambivalent About Power and Authority

Adolescence is a time when individuals undergo a sense of grandeur. Probably at no other time in our lives do we have a greater perception of being powerful and fearless. Many juveniles see power and authority displayed by adults as an issue that does not or should not apply to them. A sense of free spiritedness is quite dominant.

Let us discuss the sub-culture of urban youth. One of the principles of some urban youth is the tolerance of individual behavior. The self destructive behavior of others is seen as "ain't none of my business." Many adults have a very difficult time understanding this type of mentality as it goes against the grain of social responsibility. In the urban youth culture, this mentality finds legitimacy as a way to survive the harsh realities of the street.

These characteristics influence the perception that juveniles have of the juvenile justice system, making the job of serving them even more difficult. As practitioners, we need to understand the perspective from which many juveniles that we serve come. Within the context of cultural differences these characteristics become even more complex. Understanding this perspective can help us to develop ideas to foster better communication and defuse the "us against them" mentality.

Ask participants to identify other subcultures of which they are aware. Answers may include: fraternities, sororities, gays, lesbians, right-to-life groups, women's groups, animal rights groups, etc.

Ethnocentrism

It is safe to say that all groups of people are bound or limited by their own core beliefs, values and behaviors. It's a phenomenon called ethnocentrism.

Show Transparency 2.21 and read the text.

Transparency 2.21

ETHNOCENTRISM

"The belief that one's own culture represents the natural and best way to do things..."

(Rosman and Rubel)

Each group of people thinks that its group is the best one, the right one, the superior one. Each group believes that the way that **they** see things is the way that things are supposed to be seen. Each also looks out from the center of a personal and cultural universe. Each culture has its own value system; the more one accepts (or internalizes) this value system, the more a person is likely to view his interpretation as morally correct and the other person's as "falling short of grace" or immoral. From this ethnocentric point of view, people (and the group they belong to) are in the center. Other people and events revolve around them.

The truth is that people have many personal and cultural points of view. Even within your own culture, you are the only person with **exactly** your outlook. Here again, that's because it's not only your culture that determines who you are. Much of your personality depends on your early family experiences, your psychological development, your level of self-esteem, your degree of education, etc.

It's easy to say: "Walk a mile in someone else's shoes" — but it's not easy to do. We can observe, study, talk, listen, imagine and empathize with others, but our eyes, ears, mind and personal experiences still interpret what we take in.

APPLICATION (Ethnocentrism)

Ask participants to think of specific persons whose differences are difficult for them to accept or understand. Participants should choose one of those people and think about the things that make that person different. They should think especially about things about the person that irritate them. Then ask participants to **shift** their point of view, and imagine that they could be in this person's body and mind. Imagine that they now have this person's eyes, mind, and feelings. Have participants ask themselves this question: What would irritate you about you if you were that person? Ask them to jot down three answers to that question. Even though they will not know how accurate they were — unless they could ask the person they had in mind — they will be able to step out of the **center** of their own universe into someone else's and open their minds to the possibility of seeing things from another point of view. It's one way to understand diversity. Ask for volunteers to share answers and discuss them with the class.

ALTERNATE APPLICATION (Ethnocentrism)

Pass out Handout 2.3 to each individual trainee, which lists a series of categories down one side of the page and two columns at the top, "same" and "different." The question to be answered by each individual is: If you woke up tomorrow and found that you were a member of a specific cultural group that was different form your current group, how would your life be different, in terms of the people you socialize with, where you live, your dress, music, car, job, religion, entertainment, hobbies, etc. African American, Hispanic and Native American trainees must become Whites, Asians must become Hispanic and Whites must become African American. Once the trainees have filled out the worksheet, go down the list of categories and ask participants why they said, for example, the place they live might be different or the same, if they were a different race or ethnicity.

HANDOUT 2.3

For each category, check whether it would be the same or different, if you woke up tomorrow and belonged to a different race or ethnicity.

	Same	Different
Residence		
Social Group		
Occupation		
Religion		
Music		
Car		
Entertainment/ Hobbies		

DISCUSSION POINTS

1. If you could, would you want to change to a different culture permanently?

   - It can be difficult to imagine yourself being from a different culture, because most people are most comfortable with the culture they know best; other tend to think their own culture is the best.

2. Does putting yourself in someone else's cultural shoes give you a different perspective on differences?

   - It demonstrates that cultures are just different, not better.

ALTERNATE EXERCISE (Ethnocentrism)

****Instructor note**: Have a participant pick a value they feel strongly about. Focus on the morality of the value. Then ask, "if another culture has an opposing value, does it mean that the culture or value is immoral?"

A. Examples of opposing moral values include the different ways killing is viewed in different cultures. For example, in some cultures, killing is acceptable for:

- ♦ revenge
- ♦ self-defense
- ♦ all wars
- ♦ certain types of wars (land, religion)
- ♦ infanticide (parents unable to support child, child is the "wrong" sex)

Discussion Points:

1. Since Quakers oppose all killing, does that mean they are morally superior to those who support killing under certain circumstances? Should Quakers consider others immoral?

    - ♦ We tend to judge other countries' progress based on how closely their political parities, economic structures, business relations, family values, child rearing practices, constitutions, etc, look like ours. The closer they are, the more "advanced" we often envision the country.

Ethnocentrism may lead people to exaggerate everything that their own group does and is. Think about the United States. Is it an ethnocentric nation? For example, when the United States government intervenes in the politics of other countries, is this an ethnocentric action? Why?

From this discussion of ethnocentrism and the values that various groups of people hold, it's easy to see how people can develop biases and prejudices or negative feelings toward different groups of people. And prejudices then, lead to the formation of stereotypes about these groups, which in turn, leads to behavior which discriminates against particular groups of people.

Let's talk about bias and prejudice.

Ask participants for the definitions of these words before you show Transparency 2.22.

Bias and Prejudice

Show Transparency 2.22 and read the text.

Transparency 2.22

BIAS

An inclination toward or against someone or something.

PREJUDICE

"An attitude toward someone or something
whereby one prejudges the other, usually negatively."
(Henslin & Light)

"Bias" and "prejudice" are almost synonymous. Bias is an inclination toward or against something and prejudice literally means "pre-judgement." Everyone who classifies objects and people pre-judges them. We **all**, therefore, possess underlying biases and prejudices that affect our work in some way.

Ask participants whether they believe that biases affect the way they treat juveniles.

- Do you think that you have a tendency to favor your own ethnic group?
- Has anyone ever told you that you were prejudiced?
- If so, do you think that this was due to your own ethnicity or due to your treatment of that person?
- What types of biases do you think that juveniles possess?

People who are locked into their own beliefs and attitudes can do **two** things:

Show Transparency 2.23 and read the text.

Transparency 2.23

HIGHLY PREJUDICED PEOPLE

1. They'll ignore any new information that doesn't fit into their categories or that might prove them wrong.

2. They'll interpret what they do see to fit their categories.

Here's an example of how a highly prejudiced person might act:

Show Transparency 2.24 and read the text.

Transparency 2.24

HOLDING ON TO OLD CATEGORIES

Detention Worker A: The trouble with these macho Hispanic kids is that they're always looking for a fight.

Detention Worker B: But, that's not really true. Look at the records. Last month, we had twice as many white kids involved in fights.

Detention Worker A: *See, that's my point!* That shows they're sneaky too.

Detention Worker A is so locked into his own prejudices about Hispanic youth that even in the face of the facts, he can't change. Psychologists call this phenomenon a "confirmation bias." People try to fit new information in old categories, to make what they learn agree with what they already know.

Another tendency that highly prejudiced people do is called "fill in the blanks." People assume that persons who are good at one thing will be good at something else. For example, they will assume that an accountant probably manages his or her personal finances well, or that a kind and indulgent manager will also be a good "family" person.

And — even more damaging — they assume the reverse: that a person who is poor at one thing will be poor at something else. For example, a juvenile who mumbles when he speaks will also falter when he reads or writes, and therefore be unproductive throughout his or her life.

Sometimes, highly prejudiced people even infer that a person of a different culture who fails at a part of his or her job is simply inferior and will not succeed at anything.

Often, this inference comes from a stereotype.

OPTIONAL EXERCISE (Prejudice)

(Trainer can choose to do this exercise to re-enforce the discussion on prejudice. This exercise is not mandatory)

<u>**Instructor Note:</u> Divide the class into small groups and give each Handout 2.4 (The Bomb Shelter), which describes the following scenario: World War III is about to start. You are the head commander at a command post with 10 other civilians who have been randomly assigned to the base that day for disaster training, as has been recent custom. You receive word that a nuclear bomb is en route and will hit the area in 8 minutes. You have 5 minutes to decide which 6 of the 10 people will be able to take refuge in the bomb shelter, as the structure only has room for six people plus yourself, who must, by regulation, take cover. The only knowledge you have about the 10 people is the following. The are:

1. A 16-year-old Hispanic female who is thought to be of low intelligence and is 4 months pregnant.
2. A former police officer who still carries a gun. The officer was thrown off the force for excessive use of force.

3. A 54-year-old male member of the clergy.
4. A 36-year-old female physician who is unable to have children and is know to be racist.
5. A 46-year-old Haitian male plumber who spent seven years in prison for narcotics possession. He has been out of jail for the past six months.
6. A 20-year-old black male "militant"
7. A 39-year-old former prostitute, who retired four years ago and now works as a bank teller.
8. An architect who is openly gay.
9. A 26-year-old male law student.
10. A 25-year-old female who is the law student's wife. She has spent the last year institutionalized for mental illness. She is still heavily medicated. She and her husband refuse to be separated.

Because the nuclear bombs headed for the U.S. could destroy much of the country, the people who survive will be very important for many reasons. As the commander, you have to make the call. Who will it be and why? (Each group should try to come to consensus and justify their choices. Six people must be chosen.)

After ten minutes has passed, write the headings, "Group 1, Group 2," etc. on the chalkboard (or each on a flip chart sheet) and ask one person from the group to provide the list of six people and the reasons they were picked. Play both sides when accepting each group's answers. For example, if someone says, "We didn't pick #5, because he probably has AIDS," you may want to respond by saying, "That's right...Haitians have a pretty high rate of HIV infection. Can we be sure they all have AIDS, though? Continue agreeing with answers, then playing the devil's advocate--even with answers that you personally agree with--as you go through each group's list.

A. **Who is picked for the shelter is often based on stereotypes.** For instance, many people will wonder whether person #5 has AIDS; whether #6 could get along with persons who are not black; whether #3 is too old to be helpful in rebuilding the society, etc.

B. **Assumptions and stereotypes vary tremendously, even among small groups of people with relatively similar value structures.** People often assume that everyone operates according to basic, similar values and priorities, but this exercise proves that this is not the case. This exercise makes the point that even though law enforcement officers and juvenile justice practitioners feel very strongly that they are able to treat everyone the same, in actuality, each individual officer has varying degrees of identification with each person they come across and this can affect the way they treat each person.

C. **We tend to make assumptions based on stereotypes.** Many participants will assume that person #2 is male and that person #7 is female. Other may not question why person #1 is perceived to have low intelligence. Everyone, has preconceived notions about persons they come across that can affect the way they treat each person.

To lead into the next section on stereotypes, you may want to use "The Discrimination Game" (Handout 2.5) or the Stereotypes Alternate Exercise (Handout 2.6).

Stereotypes

Show Transparency 2.25 and read the text.

Transparency 2.25

STEREOTYPES

"An exaggerated, [fixed, rigid]
belief consisting of
unfounded generalizations
of what people are like."
(Henslin & Light)

Most groups of people tend to stereotype the different racial and ethnic groups that make up their society. These stereotypes are often so powerful that even personal knowledge of friends and public figures may not change them.

STEREOTYPE EXERCISE

- Move the participants into their small groups, and allow the groups 10 minutes to complete the following exercise: Identifying Stereotypes.
- List the following groups — or groups more relative to your locale — on the flipchart: Asian Americans, African Americans, Hispanics, American Indians, Whites (not of Hispanic descent), Justice Workers, etc.
- Ask participants to identify stereotypes associated with each of the groups listed on the flip chart.
- After 10 minutes, ask the participants what stereotypes they associated with each group. Allow 15 minutes for large-group discussion.
- Be prepared to respond to participants who insist that stereotypes are true. Point out that while participants may have observed the behavior in **some** members of the ethnic group, **all** members of the group do not exhibit the behavior. Have participants provide examples that contradict the stereotype.

ALTERNATE EXERCISE (Stereotypes)

***Instructor note*: Write the following categories on a chalkboard: women, African Americans, Asians, lesbians, Native Americans, European Americans, police officers, gay males, Hispanics. (If you do not have a chalkboard, write each category on a separate sheet of paper from a flip chart and tape the sheets on the wall.) Next, prepare sheets of paper with one stereotype printed on each. Sample stereotypes include: Lazy, musical, dirty, tricky, smart, animalistic, thief, unemployed, uneducated, intelligent, religious, spiritual, superstitious, mystic, spooky, child molester, poor, dangerous, can't jump, on welfare, drug abuser, anti-police, violent, criminal, immoral, artistic, good cook, alcoholic, good athlete, know karate, good fighter, sexually promiscuous, poor driver, selfish, family-oriented, weak, gang-oriented, racist, sexist, strong, dumb, uncooperative, emotional, carry knives, anti-men, rapist, ugly.

Give each participant a sheet of paper with a stereotype on it and ask everyone to write their stereotype on the board underneath one of the nine categories listed above (i.e. women, African Americans, etc.), based on what they have heard or seen with respect to different cultural groups. The trainer should discuss the stereotypes that have been placed under each category. When discussing, the trainer should discuss with the class how they developed these stereotypes and why they are false.

Once again, and we keep repeating this idea, classifying ideas, things and people is the way that our minds operate. We need to simplify our world so that we can know it and understand it. We cannot not stereotype.

Unfortunately, the selective perceptions that people choose to form a stereotype are usually not correct; the variables that tend to put people into certain categories are often not based on facts or logical reasoning — but on personal bias and prejudice. Yet, once people define their categories, they generally become rigid and inflexible. That is why people find it difficult to question or analyze the basis of a stereotype. It's just easier to accept them as facts.

If you think about it, any one group can be characterized in an almost infinite number of ways. It is, therefore, impossible to know all there is to know about that particular group.

Stereotypes start this way:

Show Transparency 2.26a and read the text.

Transparency 2.26a

TWO STEPS TO STEREOTYPING

1. People are grouped together because they have a few common traits, attitudes or behaviors.

For example: Men. Women. Children. African Americans. American Indians. Police Officers. Judges. Probation Officers. We could go on and on.

Show Transparency 2.26b and read the text.

Transparency 2.26b

TWO STEPS TO STEREOTYPING (cont.)

2. The same traits, attitudes and behaviors are applied to every member of the group.

People tend to generalize. So, they say ... Men are ... Women are ... Children are ... African Americans are ... American Indians are ... Police Officers are ... Probation Officers are ... Judges are ...

People stereotype a group's race, ethnicity, gender, age, religion, disability, sexual orientation or occupation, etc.

The fact that people then become dependent on stereotypes can be a major source of conflict. One danger that is inherent in stereotypes is that they give people a false sense of what to expect of a particular group — which in turn sets up a self-fulfilling prophecy. The stereotypes themselves actually influence how other people do act. For instance, if an officer assumes that someone will resist

arrest, and treats them as though they will, they **will** actually appear to be resisting arrest.

If a police officer thinks that African American or Hispanic or Asian children will cause **trouble**, and treats them as if they will, they will act in a suspicious way.

> Ask participants to list influences that lead to stereotyping. Answers might include families, schools, friends, peer groups, movies, newspapers, television, etc.

Most of our biases, prejudices and stereotypes are learned in much the same way that we learn values — through personal experience, information we receive from our family, friends, teachers, the church or the media: radio, movies, television and newspapers.

Here's an example of a stereotype based on personal experience. And it's a true story.

You can use the following true story, replace it with one of your own, or ask participants for stories that illustrate this point.

An Irish-American woman and her three young daughters had all been victims of verbal and physical abuse at the hands of the girls' Irish father. Some time after the father was arrested and had left their home, the woman shocked her own community by marrying an African American. She married him because he was good to her and to her children. Each of the three daughters grew up and, in turn, married African Americans. None of the girls had ever even dated a man from their own cultural group. They were afraid to. They had generalized their experiences with both their Dad and their stepfather to entire groups of men.

Another great source of the stereotypes that people have is the media. Movies, television, radio, newspapers — all highly accessible, highly convincing forms of communication — often determine how people classify those of different groups. When they write about or broadcast only the negative facets of various groups of people, they have the ability to strengthen and perpetuate false beliefs.

Notice how the media often portrays people as one-dimensional characters.

Ask participants the following questions.

- Do certain ethnic groups have a greater tendency to be involved in organized crime?
- Are males or females more likely to take primary responsibility for child rearing?
- Do people with disabilities make valuable contributions to the larger society?
- Do members of certain racial groups have a tendency to belong to youth gangs?

The flat images in movies, television, and advertising, then, do tend to form and/or reinforce the assumptions and biases that most people have about certain groups. When people are consistently portrayed negatively, the image takes on a reality of its own and is then accepted as fact.

As practitioners within the juvenile justice system, we are often faced with a double whammy: the negative media images and the personal experiences we have with juveniles in trouble. We routinely see the Hispanic child who is involved in gang activity; the African American juvenile who might have been caught dealing drugs. It's difficult to continually encounter these images and negative situations and **not** form ideas about certain ethnic groups as a whole.

The tendency to stereotype negatively, although easy to understand, is dangerous, because it influences the way that people act.

It's crucial then that we in the juvenile justice system recognize the stereotypes we may have against minority offenders. Only through awareness can we prevent stereotypic thinking from turning into discriminatory behavior.

> Ask the group for questions before moving to the next topic: racism.

Racism

Show Transparency 2.27 and read the text.

Transparency 2.27

RACISM

"The [attitude or] belief that some
races are superior to others."
(Light & Keller)

Racism is also the extension of an attitude or belief into some kind of action. Although we are focusing on behavior, **attitudes** are of crucial importance, because they are the motivational forces that determine what kind of action a person takes.

Racism, then, can also be defined as **any** activity, individual or institutional, **deliberate or not**, built on a belief that one ethnic group is superior to another.

If racism is studied systematically, we can see how important attitudes are. They are one of the main factors that produce various acts of oppression and repression of one group by another. Attitudes and actions are inseparably bound to each other.

Racism develops because of ignorance. Various groups of people do not take the time to know enough about one another, and unfortunately, they act on their "lack of knowledge" and their beliefs of superiority.

Slavery in this country is one of the most vivid examples of institutional racism. The treatment and systematic killing of Jews in Nazi Germany is another vivid example. Hitler enslaved and killed the Jews to ensure the longevity and "pureness" of the "superior" Aryan race — his race.

The Joint Commission on Mental Health of Children wrote:

Show Transparency 2.28 and read the text.

Ask participants if they agree with the commission's statement, and to give their reasons. Trainers may open this question up to the whole group, or form smaller groups to discuss the statement, and its implications for their jobs.

Transparency 2.28

RACISM

"Racism is the number one public health problem facing America. The conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority are a clear and present danger to the mental health of all children and their parents... Its destructive effects severely cripple the growth and development of millions of our citizens, young and old alike. Yearly, it directly and indirectly causes more fatality, disability, and economic loss than any other single factor." The Joint Commission on the Mental Health of Children.

Racism is an attitude that translates into some kind of action. But whether an action is racist or not, treating someone unfairly because of their race, color, religion, sex, national origin, age, or disability — is called discrimination.

Discrimination

Show Transparency 2.29 and read the text.

Transparency 2.29

DISCRIMINATION

"The act of singling out for unfair treatment."

(Henslin & Light)

There are different types of discrimination. Discrimination can be:

Show Transparency 2.30 and read the text.

Transparency 2.30

TYPES OF DISCRIMINATION

- ◊ Intentional
- ◊ Unintentional
- ◊ Institutional

Intentional Discrimination

Intentional discrimination includes activities that are **intended** to hurt, exclude or limit a member of a different group. Some examples might include the practice of apartheid in South Africa, the activities of the Ku Klux Klan, segregation laws, refusing to sell or rent to a particular group.

Ask participants to provide other examples of intentional discrimination.

Unintentional Discrimination

Unintentional discrimination includes actions of individuals or groups that **unintentionally** have a negative effect on an individual from a different group. These actions usually occur because of ignorance or a lack of understanding about the sensitivities of others. An example might be assuming that non-standard English speaking individuals work at menial tasks, or that people who assume a bowed posture do not understand what is being said.

Ask participants to cite other examples of unintentional discrimination that they have witnessed or maybe have even been a part of.

Institutional Discrimination

Institutional discrimination includes policies or practices established by an organization that are intended to be **neutral** and apply to everyone, but have an **adverse effect** on individuals or groups identified by their race, color, religion, sex, national origin, age, or handicapping condition. For example, a juvenile facility might have a policy of serving cheeseburgers on Wednesdays. This policy is intended to be neutral, for the whole group. It is an example of institutional discrimination, however, to those juveniles who cannot eat meat and dairy together due to religious beliefs.

Ask participants if they think that their organization has any policies that unintentionally discriminate against minorities.

Discrimination

To be effective in our role as law enforcement/ juvenile justice practitioners, we must recognize our own biases and prejudices, the stereotypes we believe and **make a conscious decision** not to make decisions based on these emotions and faulty beliefs.

To prevent discriminatory behavior, then:

Show Transparencies 2.31a and 2.31b and read the text.

Transparency 2.31a

STEPS TO PREVENT DISCRIMINATION

- Be aware of your assumptions and stereotypes.
- Recognize that your culture is no better or worse than any other culture.
- Understand that cultural differences are not inherently negative.

Transparency 2.31b

STEPS TO PREVENT DISCRIMINATION (cont.)

- Respect the individuality of each person.
- Set a personal example of professional behavior.
- Use neutral language.
- Take time to learn about the cultures of other people.

To give the participants an opportunity to personalize the concepts learned during this module, ask participants to either complete the Values Exercise and the Prejudice Exercise in the Cultural Diversity Action Plan or to answer the questions on Handout 2.7.

If you choose the Action Plan, turn to that section.

If you choose Handout 2.5, distribute the handout and have participants complete it individually. Then ask them to form small groups and discuss their answers. Finally, have each group report their answers to the class.

HANDOUT 2.7

As a final exercise to this module, answer the following questions. Write your answers individually.

1. What is the difference between culture and cultural diversity? What difference does that make to me?

2. The terms I learned in this module that I did not fully understand before are:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUMMARY

In this module, we've covered a great deal of information. We discussed the concept of culture and what it means.

We said that, to meet their varying needs, groups of people devise a way of living that suits their purposes. Some of the characteristics of each cultural group can be seen, such as their language and communication styles — both verbal and non-verbal; their diet and eating habits; their dress and appearance. Some of the characteristics of each group are so ingrained that although we can observe people's behaviors, the actual origins of the characteristics are hidden. These include the ways that various group members relate to one another; their use or non-use of space; their values.

We then covered, in sequence, a number of issues surrounding culture, including:

- **Selective Perception**, which means that each group of people interpret life, the world, what they see in slightly different ways, depending on their experiences in the world.

- **Classification.** After learning how to selectively perceive the world around them, people begin to classify things that appear to be alike, and give them a label. Once a group of people classifies something, they then forget all the details that make each of the items different or unique. Once the group is classified, people operate on automatic pilot.

We also talked about:

- **Values.** We discussed how there are basically two approaches to life, the **"We Approach" and the "I Approach."** The "We Approach" groups value hospitality, generosity, courage and bravery, honor and self-respect. The "I Approach" groups tend to value materialism, success, work and activity, progress and democracy.

We discussed:

- **Ethnocentrism**, or being the center of one's own universe.
- **Prejudice**, actually pre-judging things, events, people.

- **Stereotypes**, or half-truths that people believe about other people, that are often taught by our parents and friends, or that we experience personally or in the media.
- **Racism**, a belief that one race is superior than another.
- **Discrimination**, the act of treating individuals or groups unfairly because of their race, color, religion, sex, national origin, age, or disability.

EVALUATION

> To ensure that the participants have met the objectives, you may ask them to give the definitions orally, or write them and turn them in.

At the beginning of this module, we said that you would be able to:

- **Explain the concept of culture and cultural diversity.**
  - "Culture is a set of traditions and rules that shape the feelings, thoughts and behaviors of a group of people."
  - Cultural diversity can include a variety of definitions or descriptions. Participants should include at least the basic approaches to thinking patterns, values, orientation and behaviors.
- **Define the following terms:**
  - **Subculture**

    A group whose perspective and life style are significantly different from those of the cultural mainstream, and who identify themselves as different.

- **Values**

  General ideas about what is good or bad, right or wrong, desirable or undesirable.

- **Ethnocentrism**

  The belief that one's own culture represents the natural and best way to do things...

- **Acculturation**

  The modification of one's own cultural characteristics due to influences from another culture.

- **Assimilation**

  "The acceptance of the cultural patterns of the larger society by members of a subculture."

- **Prejudice**

  An attitude toward someone or something whereby one prejudges the other, usually negatively.

- **Stereotyping**

  An exaggerated, (fixed, rigid) belief consisting of unfounded generalizations of what people are like.

- **Racism**

  The (attitude or) belief that some races are superior to others.

- **Discrimination**

  The act of singling out for unfair treatment.

GLOSSARY

Ableism: Policy/practice of discrimination based on disability. (action)

Ageism: Policy/practice of discrimination based on age. (action)

Assumptions: Abstract, organized, general concepts which influences a person's outlook and behavior.

Behavior: The manner in which a person conducts themself.

Bi-culturalism: is the flexible and balanced integration of two cultures. Many immigrant families experience this when they are faced with assimilating into a new culture while holding on to the values and beliefs of their old culture. This process can be very challenging for many, particularly adolescents, who assimilate into the new culture a lot faster than their parents.

Diversity Education: Educational programs designed to promote awareness, understanding, mutual respect and harmonious relations between different cultures. The training programs may be culturally

specific or culturally general, focusing on increased communication, conflict resolution and other job related skills.

Ethnorelativism: A judgmental approach that regards all cultures or ethnic groups as having equal value, no culture is superior to another.

Homophobia: Policy of discrimination based on sexual orientation.

Melting Pot: The expectation that the European immigrants who came to the United States would **"melt"**, that is interact and intermarry to form a new cultural and biological blend (Henslin & Light.) The problem with this new American cultural identity was that it was very Anglo-Saxon in influence. Many immigrants had problems conforming to this new cultural identity and value system. They were not willingly to sacrifice their own culural indentity. Today, in America, the theory of diversity tends to promote the value of individual cultural identity which all contributes to the well being of society as a whole.

Norms: Values which are explicit and are repeatedly invoked to describe or justify action. They provide inaccurate descriptions of behavior (i.e. virtues of self reliance).

Pluralism: A view that describes the most healthy, productive and cooperative way to educate, work and live together. Pluralism is more analogous to a "salad bowl" than to a "melting pot," — different cultures and traditions are to be respected, preserved and allowed to exist together.

Sexism: Policy/practice of discrimination based on gender. (action)

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* Throughout this text, reference has been made to Hispanics and American Indians. This classification has been adopted from Bureau of The Census, 1991.

TRANSPARENCIES

DEFINITION OF CULTURE

Culture is a set of beliefs, values, arts, morals, habits and customs held by a specific group of people.

CULTURE

"A set of traditions and rules that shape the feelings, thoughts and behaviors of a group of people."

CULTURE

"An integrated system (of human behavior) with its own **INTERNAL LOGIC.** At the deepest level of culture is a **core belief system** which feeds a **value structure** which drives the **behaviors.** To understand culture, it is necessary to tap into all three levels."

Transparency 2.4

CULTURE

(Drawing of iceberg)

Transparency 2.5

CHARACTERISTICS IN OUR AWARENESS

- Language and Communication
- Diet and Eating
- Dress and Appearance

CHARACTERISTICS NOT IN OUR AWARENESS

- Relationships
- Use of Space
- Values

CULTURE IS HIDDEN

The way we perceive the world, what we expect of it, and what we think about it, is so basic and so ingrained, is buried so deep in us and in our unconscious that we continuously act and react without thinking why — without even realizing that we might think why.

OVERVIEW OF TOPICS

- Selective Perception
- Classification
- Acculturation
- Assimilation
- Values
- Ethnocentrism
- Bias and Prejudice
- Stereotypes
- Racism
- Discrimination

Transparency 2.9

SELECTIVE PERCEPTION

An interpretation of physical sensation in the light of experience.

FIFTY-FIVE MEN

FIFTY-FIVE MEN OF UNKNOWN ORIGINS FOUND FAME AND FORTUNE IN THE MARATHON AND WERE ALL FOUND TO BE SOUND OF BODY AND FIT AS FIDDLES BECAUSE THEY FOLLOWED THE RULES OF THE RACE.

CLASSIFICATION

Transparency 2.12

KEY POINT

Once people — of any culture — have classified their world, they forget the details or the features that made the individual items unique.

ACCULTURATION

The modification of cultural characteristics due to influences from another culture.

ASSIMILATION

The acceptance of the cultural patterns of the larger society by members of a subculture.

Transparency 2.15

VALUES

"General ideas about what is good or bad, right or wrong, desirable or undesirable."

PROVERBS

"If at first you don't succeed, try, try again."

"A bird in the hand is worth two in the bush."

"A penny saved is a penny earned."

"Early to bed, early to rise, makes a man healthy, wealthy and wise."

PROVERBS (cont.)

"Spare the rod, and spoil the child."

"Children should be seen but not heard."

"Luckless is the man who loses his horse, lucky is the man who loses his wife."

"It takes an entire village to raise a child."

"WE APPROACH" VALUES

- Hospitality
- Generosity
- Courage and Bravery
- Honor
- Self-respect

"I APPROACH" VALUES

- Materialism
- Success
- Work/Activity
- Progress
- Democracy

SUBCULTURE

"A group whose perspective and lifestyle are significantly different from those of the cultural mainstream, and who identify themselves as different."

CHARACTERISTICS THAT TYPIFY THE VALUES OF JUVENILES AS A SUBCULTURE

- Vulnerable to peer pressure
- Require peer group recognition
- Search for a sense of belonging
- Ambivalent about power and authority

Transparency 2.21

ETHNOCENTRISM

"The belief that one's own culture represents the natural and best way to do things..."

BIAS

"An inclination toward or against someone or something."

PREJUDICE

"An attitude toward someone or something whereby one prejudges the other, usually negatively."

HIGHLY PREJUDICED PEOPLE

1. They'll ignore any new information that doesn't fit into their categories or that might prove them wrong.

2. They'll interpret what they do see to fit their categories.

HOLDING ON TO OLD CATEGORIES

Detention Worker A: The trouble with these macho Mexican kids is that they're always looking for a fight.

Detention Worker B: But, that's not really true. Look at the records. Last month, we had twice as many white kids involved in fights.

Detention Worker A: *See, that's my point!* That shows they're sneaky too.

Transparency 2.25

STEREOTYPES

"An exaggerated, [fixed, rigid] belief consisting of unfounded generalizations of what people are like."

TWO STEPS TO STEREOTYPING

1. **People are grouped together because they have a few common traits, attitudes or behaviors.**

TWO STEPS TO STEREOTYPING (cont.)

2. The same traits, attitudes and behaviors are applied to every member of the group.

RACISM

"The [attitude or] belief that some races are superior to others."

RACISM

"Racism is the number one public health problem facing America. The conscious and unconscious attitudes of superiority which permit and demand that a majority oppress a minority are a clear and present danger to the mental health of all children and their parents... Its destructive effects severely cripple the growth and development of millions of our citizens, young and old alike. Yearly, it directly and indirectly causes more fatality, disability, and economic loss than any other single factor."

Transparency 2.29

DISCRIMINATION

"The act of singling out

for unfair treatment."

TYPES OF DISCRIMINATION

- Intentional
- Unintentional
- Institutional

STEPS TO PREVENT DISCRIMINATION

- Be aware of your assumptions and stereotypes.
- Recognize that your culture is no better or worse than any other culture.
- Understand that cultural differences are not inherently negative.

STEPS TO PREVENT DISCRIMINATION (cont.)

- Respect the individuality of each person.
- Set a personal example of professional behavior.
- Use neutral language.
- Take time to learn about the cultures of other people.

PARTICIPANT HANDOUTS

HANDOUT 2.1

The Drawbridge

As he left for a visit to his outlying districts, the jealous baron warned his pretty wife:

"Do not leave the castle while I am gone, or I will punish you severely when I return!"

The hours passed however, and the young baroness grew lonely, and despite her husband's warning she decided to visit her lover, who lived in the countryside nearby. The castle was situated on an island in a wide, fast-flowing river. A drawbridge linked the island to the mainland at the narrowest point in the river.

"Surely my husband will not return before dawn," she thought, and ordered her servants to lower the drawbridge and leave it down until she returned. After spending several pleasant hours with her lover, the baroness returned to the drawbridge, only to find it blocked by a gatekeeper wildly waving a long, cruel knife.

"Do not attempt to cross this bridge, Baroness, or I will have to kill you, the baron ordered me to do so," said the gatekeeper. Fearing for her life, the baroness returned to her lover and asked for help. "Our relationship is only a romantic one, and I will not help," said the lover.

The baroness then sought out a boat owner on the river, explained her plight, and asked to be taken across the river in the boat. "I will do it, but only if you can pay my fee of one thousand dollars." "But I have no money with me!" the baroness protested. "That is too bad. No money, no ride," the boat owner said flatly.

Her fear growing, the baroness ran crying to the home of a friend and after explaining her desperate situation, begged for enough money to pay the boat owner the fee.

"If you had not disobeyed your husband, this would not have happened," the friend said. "I will give you no money."

With dawn approaching and the last resource exhausted, the baroness returned to the bridge in desperation, attempted to cross to the castle, and was slain by the gatekeeper.

This exercise was developed by Sgt. Charles Howard, Fort Lee, Virginia and modified by Dr. Warring and Dr. Hennessy. Reprinted with permission from Leadership Inc. Scottsdale, Arizona — A Cultural Awareness Manual For Law Enforcement Officers.

Values (Alternate Exercise)

Of the following list of ten items, rank each item in order of priority it has for you. That is, decide which item is most important to you, which is second, third, and so on.

1. _____ **Professional Freedom** (working in an environment where your knowledge and ability are not in question.)

2. _____ **Social Approval** (a position of belonging and status within my own group. To be seen within that group as a model of behavior.)

3. _____ **Financial Security** (a reasonable ability to meet current financial needs — with an expectation to continue to meet them.)

4. _____ **Emotional Well-being** (an ability to function well in all areas of your life. Inner strength and peace of mind.)

5. _____ **Personal Safety** (being reasonably free from physical harm — free enough not to need to think about it.)

6. _____ **God** (a supreme being, creator and keeper of the universe. The ultimate power and decision maker.)

7. _____ **Family Relationships** (a sharing of life with spouse, children, siblings and others in family group. A common effort to be happy.)

8. _____ **Power** (possessing authority over persons and/or events. Making decisions about others.)

9. _____ **Love** (a genuine concern for the happiness and well-being of another; to give freely and without reservation of oneself so that another person can benefit.)

10. _____ **Self-respect** (self-esteem, feeling good about yourself, feeling worthy of the respect of others.)

HANDOUT 2.3

Same or Different

For each category, check whether it would be the same or different, if you woke up tomorrow and belonged to a different race or ethnicity.

	SAME	DIFFERENT
Residence		
Social Group		
Occupation		
Religion		
Music		
Car		
Entertainment/ Hobbies		

HANDOUT 2.4

The Bomb Shelter

World War III is about to start. You are the head commander at a command post with 10 other civilians who have been randomly assigned to the base that day for disaster training, as has been the recent custom. You receive word that a nuclear bomb is en route and will hit the area in 8 minutes. You have 5 minutes to decide which 6 of the 10 people will be able to take refuge in the bomb shelter, as the structure only has room for six people plus yourself, who must, by regulation, take cover. The only knowledge you have about the 10 people is the following. They are:

1. A 16-year-old Hispanic female who is thought to be of low intelligence and is 4 months pregnant.
2. A former police officer who still carries a gun. The officer was thrown off the force for excessive use of force.
3. A 54-year-old male member of the clergy.
4. A 36-year-old female physician who is unable to have children and is know to be racist.
5. A 46-year-old Haitian male plumber who spent seven years in prison for narcotics possession. He has been out of jail for the past six months.
6. A 20-year-old black male "militant".
7. A 39-year-old former prostitute, who retired four years ago and now works as a bank teller.
8. An architect who is openly gay.
9. A 26-year-old male law student.
10. A 25-year-old female who is the law student's wife. She has spent the last year institutionalized for mental illness. She is still heavily medicated. She and her husband refuse to be separated.

Because the nuclear bombs headed for the U.S. could destroy much of the country, the people who survive will be very important for many reasons. As the commander, you have to make the call. Who will stay and why?

List the six survivors:

1.

2.

3.

4.

5.

6.

HANDOUT 2.5

The Discrimination Game (Alternate Exercise)

Ask for 5 volunteers to participate in this exercise.

Take volunteers out of the training room to provide them with instructions for the exercise. Each volunteer is to be given a label. Trainer can make labels on 3" x 8" strips of paper. These labels can read "alcoholic," "juvenile delinquent," "don't speak English," "pretty," "ugly" or any categorical labels that the trainer might wish to use.

Each volunteer should have a label pinned to their backs. The volunteers should not know what label they are wearing.

Instruct each volunteer to go into the training room and introduce themselves to each member of the class. They must show their label to each participant.

Instruct the other participants to read the labels on the backs of each volunteer and treat them according to the label that they are wearing. Participants can not tell the volunteers what their label says.

After 10 minutes ask the volunteers to come to the front of the room.

Ask each volunteer to guess what their label might be based on how they were treated. The volunteer can then see what label they are wearing. Ask volunteers how they felt about the treatment they were given.

Ask participants how they felt relating to each volunteer according to their label. What motivated them to treat the volunteers the way they did.

Be prepared to discuss how stereotypes can help to promote discriminatory behavior. Discuss how discrimination can negatively affect people and what it does to decrease social unity.

HANDOUT 2.6

Stereotypes (Alternate Exercise)

Ask for 2 volunteers to play the role of an African American couple having to talk to their daughter about her shoplifting charges and her court date. Volunteers should not be African American. Ask the couple to "act" African American, or how they perceive that African Americans would act in such a situation.

- ◊ Give the volunteers 10 minutes to prepare outside the training room.
- ◊ Instruct the other participants to look for stereotypes that are displayed when the couple act out the scene.
- ◊ At the end of the scene, ask participants to identify any stereotypes they observed.
- ◊ Be prepared to respond to participants who insist that stereotypes are true, (e.g., language pattern, body language, problem solving techniques). Point out that while participants may have observed the behavior in some members of the ethnic group, all members of the group do not exhibit the behavior. Have participants provide examples that contradict the stereotype.
- ◊ This exercise can be substituted with any ethnic group in the scene. Volunteers should always be from a different ethnic group than the one that is used in the scene.

HANDOUT 2.7

As a final exercise to this module, answer the following questions. Write your answers individually.

1. What is the difference between culture and cultural diversity? What difference does that make to me?

2. The terms I learned in this module that I did not fully understand before are:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUPPLEMENTARY READINGS

The Washington Post

May 13, 1991

SCIENCE
PSYCHOLOGY

The Subtler Shades of Racism

Private Emotions Lag Behind Public Discourse

By Malcolm Galdwell
Washington Post Staff Writer

The people in the experiment were well-intentioned white liberals, men and women who swore they would never deliberately discriminate against anyone on the basis of race.

But then the telephone call came—a "wrong number" that turned into a request for help. The caller said his car had broken down, he had just used his last dime, and he needed someone to call a tow truck.

Whenever the psychologists in this now-classic study had an identifiably black voice make the call, the participants were six times more likely to hang up prematurely than when the call came from someone who sounded white.

"I thought that liberals weren't going to discriminate. I thought they were going to be the great white hope," said Samuel Gaertner, the University of Delaware psychologist who conducted the study. "But it didn't work out that way. In a number of situations we found that well-intentioned people do in fact discriminate."

Gaertner's study was one of the first to describe the phenomenon known within psychological circles as aversive racism. This is not the open and deliberate prejudice of the Ku Klux Klan. Nor does this term refer to people who are racist but who lie about it.

Rather, psychologists describe this as more subtle. These are the subconscious, discriminatory acts and feelings of people who genuinely do not want to be that way. This is the racism of people who would vote for a black president but might unconsciously steer away from sitting next to a black person on the Metro.

Aversion and Persistent Discrimination

In the more than 10 years since the Gaertner experiments, dozens of field and laboratory experiments have explored aversive racism, which is now considered by many psychologists to be the most common form of racism in the United States. The theory of aversive racism is used to explain why discrimination persists in a country where more than 85 percent of whites routinely profess in opinion polls to hold exemplary attitudes on race relations.

But even after years of study, aversive racism remains something of a mystery. Researchers don't know whether blacks have the same kind of feelings toward whites. Nor do they know to what extent this kind of modern racism is conscious.

Did the self-described liberals on the phone, for example, hang up quickly on the black voice without realizing they had made a racially discriminatory judgment? If so, the prospects for improvement seem dim. Or were they aware of their feelings but, as with a bad habit, unable to stop the reflex? If this is the case, psychologists see some hope for changing attitudes.

"There are two ways of looking at it," said John Dovidio, a Colgate University

psychologist who, with Gaertner, has been among the leaders in psychological research into prejudice. "You can see this as a new form of racism which is a necessary step toward its elimination—people who haven't yet been able to overcome their natural biases.... The other possibility is that this could be the mutant of the virus that is resistant to change. We used to get rid of racism by saying to was bad, illegal or immoral. But with modern racism, that message doesn't produce any real change in behavior because people don't think it applies to them."

Aversive racism differs from more virulent forms in several ways. One is a matter of degree. It is rarely expressed in terms of overt hate or hostility, but surfaces instead in less dramatic feelings of discomfort, uneasiness, disgust or fear. It is also not a consistent response, but slips out inadvertently in situations when the rules of socially correct behavior are ambiguous.

In one experiment by Gaertner and Dovidio, for example, subjects who professed not to be racist were told they were going to participate in an ESP experiment with another person in an adjoining room, who was actually a confederate in the experiment. The subjects were introduced to the person before the experiment and could see whether they were black or white. After the putative ESP experiment started, the subject would hear the sound of chairs falling and the confederate calling for help. The researchers counted how often the subjects came running.

What they found was that the race of the person in distress made a difference only under certain circumstances. If the subject thought they were the only ones who could hear the "accident," they almost always responded. But if the subjects were told there were several other people listening to the confederate, they were only half as likely to respond to blacks in distress as to whites in distress.

In other words, when their social responsibility to help was unambiguous, the subjects didn't discriminate. But when it wasn't so clear, when it was possible to rationalize inaction, the buried prejudices surfaced.

The same two researchers also did an experiment in which whites who professed to have liberal attitudes on race were introduced to a confederate who was supposed to help them in carrying out a fairly complicated task. The confederate was identified either as their supervisor or their subordinate and described privately as being either high ability or low ability. After the introduction, the confederate "accidentally" knocked over a can of pencils.

The experimenters found that the subjects were more likely to come to the aid of blacks described as being low-ability than to help low-ability whites. They also were far more likely to be helpful to blacks introduced as their subordinates than to supervisory blacks. When the other person was white, the subjects had the opposite reaction—they helped white supervisors but not white subordinates.

Debate Over Awareness of Prejudice

Once again, in other words, the underlying racism of those who professed racial tolerance was not simple, crude bigotry. They didn't mind helping blacks in a jam. But they were most likely to help those blacks who fit the racist stereotype of being of low status and intelligence.

Psychologists say these buried prejudices, which their studies show to be endemic among white Americans, are holdovers from an earlier, more racist era. While American public discourse has largely been cleansed of racism, they say, private emotions have lagged behind, repressed by people who no longer find them personally or socially acceptable.

"The majority of people who say they are not prejudiced probably are at some level," said Dovidio. "Most whites don't have the necessary experience and cultural background to make them truly non-racist."

But how deeply have these emotions been buried? Dovidio and Gaertner interpret their studies to mean that aversive racism is completely below the level of awareness, that those who practice it have no inkling of what they are feeling, saying or doing.

Others disagree. In a number of recent papers, University of Wisconsin psychologist Patricia Devine argues that

liberals are aware of those instances in which their personal convictions are contradicted by their actions and actually feel guilty about it.

She said this makes her optimistic. Because people are aware—if only belatedly—of their prejudice, she believes they can act on it, and their guilt can serve as a motivator.

"I look on reducing prejudice as the breaking of a bad habit," she says. "It's like biting your nails or weight regulation. People have a goal they are trying to achieve and sometimes they succeed and sometimes they fail. But ultimately they will learn how to internalize their feelings and learn how to conquer it."

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The Washington Post

January 09, 1991

Whites' Racial Stereotypes Persist

Most Retain Negative Beliefs About Minorities, Survey Finds

By Lynne Duke
Washington Post Staff Writer

A majority of whites questioned in a nationwide survey said they believe blacks and Hispanics are likely to prefer welfare to hard work and tend to be lazier than whites, more prone to violence, less intelligent and less patriotic.

Authors of the survey, conducted by the National Opinion Research Center at the University of Chicago, said the results released yesterday show that despite progress in race relations since the 1950s, whites' negative images of blacks and other minorities continue to be pervasive.

"Since the beginning of the civil rights movement there was great emphasis on ending segregation and creating a series of laws that treated all racial, religious and ethnic groups equally," said Tom W. Smith of the research center, who wrote the report. The feeling was "we'll intermingle and we'll get to know one another and the stereotypes will drop away."

Instead, strong negative beliefs about minorities continue to underlie the policy debate on many racial issues, according to the survey.

The beliefs in part explain white resistance to government help such as affirmative action and quotas for minority groups, and the opposition of some whites to race-mingling and neighborhood integration—even though they may support equality in theory.

"All this says is that in part the reason why people are against affirmative action or quotas is that they have images of minorities that brand minorities as undeserving of help, that is they think they are less hard-working and they think they are more likely to want to live off welfare," Smith said.

The sources of these feelings are historically complex and rooted deeply in the culture, said Lawrence Bobo, professor of sociology at the University of California at Los Angeles and head of a committee that designed the survey questions.

"Once you have well ensconced some system of unequal relations between majority and minority groups, a set of ideas that sort of justifies that societal order are likely to take shape, and that will include a set of ideas about the traits of minority group members that putatively explain why it is they should occupy a lesser, subordinated status," Bobo said.

The survey series, which is sponsored by the National Science Foundation, has focused on various social issues almost yearly for two decades, and its methodology is respected.

The latest survey was conducted between February and April of last year. Individuals in randomly selected households in 300 communities were asked to rate the behavioral or personality characteristics of whites, Jews, black Americans, Hispanic Americans, Asian Americans and southern whites.

Of the 1,372 survey respondents, about 170 were black, 50 were Hispanic, 30 were Jewish, fewer than 10 were Asian and the rest were white, including 330 southern whites. Because the sample included so few minorities, their views on whites were considered statistically insignificant. Respondents were presented with a scale on which to rate each group.

In presenting their perceptions of black Americans, a majority of the white, Hispanic and other non-black respondents—78 percent—said blacks are more likely than whites to "prefer to live off welfare" and less likely to "prefer to be self-supporting."

Further, 62 percent said blacks are more likely to be lazy; 56 percent said they are violence-prone; 53 percent said they are less intelligent; 51 percent said they think blacks are less patriotic.

Hispanics were rated at equally negative levels. Among non-Hispanics, 74 percent said Hispanics are more likely to prefer to live off welfare; 56 percent thought them more lazy, 50 percent thought them more violence-prone, 55 percent thought them less intelligent and 61 percent thought them less patriotic.

Thirty-four percent of the respondents said Asians are likely to be lazy, 30 percent said they are violence-prone, 36 percent said they are less intelligent, 46 percent said they prefer to live off welfare, and 55 percent said they are less patriotic.

On many of the indicators in the survey, whites rated Jew higher than themselves, with the exception of patriotism. Overall, each group rated itself significantly more positive than white rated it.

This persistence of negative racial images was a pervasive theme yesterday as the National Urban League presented its 16th annual State of Black America report.

It documented, as it has in previous years, the spectrum of economic, political, educational, social and cultural disadvantages still faced by blacks.

The report reiterated the league's call for an "urban Marshall plan" to bring jobs, economic development and anti-crime measures to inner cities. And Urban League President John Jacob said the civil rights measure that President George Bush called a "quota" bill and vetoed last fall is "a litmus test of American's resolve that it is unacceptable to deny job opportunities to people because they are black" or members of other minority groups.

Ironically, however, such calls for help from representatives of black communities, while they are based on real and legitimate needs, may serve to reinforce the negative perceptions held by whites, Bobo said.

It is a fact that a disproportionate number of blacks are incarcerated, that blacks are victims and perpetrators of a disproportionate number of homicides, are disporportionately represented on welfare, and that a disproportionate number of U.S. blacks live in poverty.

In these facts, those whites who are already prone to hold negative images of blacks can find a "kernel of truth" to support their views, Bobo said.

Bobo and Smith said possible solutions to this persisting racism include better education of whites about minority groups and more interaction. Smith suggested that whites need to see more minority role models whose success defies stereotypes.

In addition, Jacob and Derrick Bell, a Harvard University law professor who wrote an essay for the Urban League, said whites need to understand that their negative views of minorities and the resulting discrimination have a direct economic impact in terms of potentially lost productivity as the work force over time becomes populated by fewer whites and more minorities.

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The 10 Biggest Myths About The Black Family

By Lerone Bennett Jr.*

IN PROPAGANDA against the Negro since emancipation in this land. W.E.B. Du Bois said, "we face one of the most stupendous efforts the world ever saw to discredit human beings, an effort involving universities, history, science, social life and religion."

Nowhere is this more clearly visible than in the pervasive and continuing effort to discredit Black fathers, mothers, and children. And it is scarcely possible to understand the problems and enduring strengths of the Black family if we do not at the least make an effort to understand and dispel the misconceptions, myths and outright lies men and women have invented to hide themselves from Black reality and American racism. There are, of course, scores of misconceptions about Black sexuality and Black kinship networks, but the vast propaganda campaign against the Black family is generally organized around ten major myths.

① RAW AND UNCONTROLLED SEX, ACCORDING TO THE BIGGEST AND MOST PERVASIVE MYTH, IS AT THE ROOT OF THE BLACK FAMILY PROBLEM.

THIS is the most enduring of all lies about Blacks, and sociologists and historians froth at the mouth and strain at the leash of synonymity ("riotous debauchery," "unbridled passions," "wild and primitive emotions") in passionate attempts to express this academic and political voyeurism. For most, if not almost all, critics of the Black family, there is always at the back of the mind this myth, this image of Black America as Babylon, where the Studs and Sapphires are *always* making babies, where—in the words of the myth— "They do it, honey, right out in the of the streets." And one of the most challenging problems we face is confronting scholars, journalists and politicians, who have repeatedly used the Black family to exorcise the demons of their own sexuality and the guilt of their complicity in oppression. What makes this so difficult is that we are dealing here with a magical idea that is impervious to "facts." There are, in fact, no facts in this area, for there has never been a systematic analysis of the sexual differences between American Blacks and American Whites. And the few facts we have (see Robert Staples, "Black Male Sexuality," EBONY, August 1983) contradict the supersex theory of Black history and suggest that the difference between racial groups are relatively small, especially when you correct for economic and historical differences. More to the point, Blacks, according to the statistics, are not even in the running in the areas of wife-swapping and other experiments of the Sexual Revolutions.

② THE ROOT CAUSE OF THE PROBLEM, ACCORDING TO THE SECOND MOST WIDELY DISSEMINATED MYTH, IS LOOSE MORALS.

THIS myth has a thousand lives and has surfaced repeatedly in the last 300 years. It has even seduced some Black writers, male and female, who have created a new and curiously popular literature based on the idea that Black America is a vast emotional wasteland populated by hustlin' men and maimed women.

In this instance, as in the preceding one, we are dealing with explosive emotions that exist in areas of the psyche that cannot be reached by the light of evidence. Some Blacks, for example, have children out of wedlock, but so do millions of Whites, including stars who are celebrated by the same media which browbeat and humiliate poor Blacks. The mythmakers know this, but they cannot be convinced by facts, for their knowledge precedes the facts and makes the facts. And when they say that Blacks are immoral, they mean that there is a Black way and a White way of making babies and a Black way of being immoral.

A case in point is the controversy over illegitimacy. For a common impression to the contrary notwithstanding. Black America has always condemned unrestrained sexual expression and has insisted—with a singular lack of support from the American government and White institutions—on stable and responsible mating patterns between knowledgeable and economically qualified parents. But Black America has refused to follow White America in the barbarous practice of condemning infants. It has said, to its credit, that there are no illegitimate children, only illegitimate parents and, it must be added, illegitemate societies which make it impossible for parents to find the work and wherewithal (the day-care centers and the network of supporting images and institutions) to become responsible parents.

Another important point is that there have been marked changes in the last 15 years in the marriage and childbearing patterns of *both* Black and White young women in the United States. In a letter to the New York Times. Constance A. Nathanson, a professor of population dynamics in the Johns Hopkins University School of Hygiene and Public Health, said: "These changes, however, have been more profound among Whites than among Blacks: in 1983 there were, for the first time, more births to single white than single black teen-agers." She added: " The tradition of finding the causes of social ills in the victims of those ills, and particularly in their supposed inadequacies as spouses and parents, has a long history in America. The true causes, however, lie deeply imbedded in our social and economic structure."

Assuredly, and this is the point we want to make: the real moral problem is our failure to deal with those causes and not some mysterious self-perpetuating "pathology" in the Black family or the Black community.

③ BLACKS LACK A FAMILY TRADITION AND CAME TO AMERICA WITHOUT A SENSE OF MORALITY AND A BACKGROUND OF STABLE SEXUAL RELATIONSHIPS.

FAR from harming Blacks, this myth maintains. Whites did them a favor by transporting them from an oversexed land to a hospitable climate of cottonfields, chastity, and nuclear families. Cottonfields apart, there is not a word of truth in this. In fact, Blacks came from an ancient culture where there were stable and non-European marriage patterns and where men and women were not cursed by the sexual demons that pursued the Puritans and the sexual demons that pursue the sons and daughters of the Puritans. Two other points are relevant, The first is that polygamy was sanctioned in some of these cultures, although in practice the poor, like the poor everywhere, contented themselves with monogamy. The second is that this non-Puritan, non-uptight ethos was the basis of the great synthesis Africans made of African and European forms. This synthesis began with a revealing family pact that seems to have bound together all slaves who came over on the same ship. For, according to scholar Orlando Patterson, "it was customary for children to call their parents' shipmates 'uncle' and 'aunt.'" and

for men and women to *"look upon each other's children mutually as their own* (my emphasis)."

Thus contrary to the myth, the African-American adventure began not in chaos, but in love and in a *higher* morality. And it began in a way with the story of Antoney and Isabell, two of the first Black immigrants to English America, who married in Virginia in 1623 or 1624. Isabell was soon brought to bed with what was probably the first Black child born in English America. In 1624, the child, a boy named William, was baptized in Jamestown. And since his parents were for all practical purposes free, the Black family in America was born not in slavery but in freedom.

From all this it is clear that the Black American family is the product of a particular history and the *we must explain the family by the history and not the history by the family.*

④ THE BONDS OF THE BLACK FAMILY WERE DESTROYED IN SLAVERY.

CERTAIN scholars. Daniel Patrick Moynihan in particular, have argued that the problems of the Black family are rooted in the slave experience and a 300-year "cycle of self-perpetuating pathology." But Moynihan and his followers misread the plantation records and the tracks of the Black spirit, and pathfinding studies by Herbert C. Gutman (*The Black Family in Slavery and Freedom*) and other scholars. Black and White, have destroyed the myth and established three major points:

1. Most slaves lived in families headed by a father and a mother and "large numbers of slave couples lived in long marriages," some for 30 years of more.

2. In slavery (and afterward), Blacks were more open and honest about sex, but they did not condone indiscriminate mating and begetting. And although premarital sex was fairly common, the slave community expected a pregnancy to be followed by marriage.

3. In slavery (and afterwards), slave marriages were buttressed by extended family groupings that seemed to include most members of Slave Row. Slave children, according to numerous sources, were taught to respect and revere older persons whom they called "aunt" and "uncle." It was customary for adult slaves to call each other "brother" and "sister."

The implications of Gutman's massively documented study are extensive and require a total revision of the traditional picture of matriarchal families and unstructured sexual relationships. Gutman's data also demolish superficial "cycle of pathology" studies which say that the "problem," to be precise, is not the Black family but the society that oppresses the Black family—is almost insoluble. For, as Professor Gutman said, "a vast difference exists in dealing with a problem rooted in three centuries of exploitation and one caused by massive structural unemployment.

⑤ THE BLACK FAMILY COLLAPSED AFTER EMANCIPATION.

IN DEALING with this myth, we have to notice first that it offers a theory of history and a theory of race. For we are asked to believe that the "fragile" roots of Black familyhood nourished by nearness to ol'marsa and Scarlett O'Hara ("Lawdy, Miss Scarlett, I don't know nothin' 'bout birthin' no babies.") withered and almost died after the "mean" Northerners separated Blacks from the guiding model of White families and the guiding light of White morality. This, of course, is preposterous, for White morality *was* the problem: and once the obstacle was removed Blacks exploded in a post-Emancipation festival of family building. According to almost all witnesses, the roads of the South were clogged in 1865 with Black men and women searching for long-lost wives, husbands, children, brothers, and sisters. The in-gathering continued for several years and began in most communities with mass marriage ceremonies that legalized the slave vows. This

was a voluntary process, for husbands and wives were free to renounce slave vows and search for new mates. Significantly, most freedmen, some of them 80 to 90 years old, decided to remain with their old mates, thereby giving irrefutable testimony on the meaning of their love. No one understood this better than Albion Tourgee, a North Carolina Reconstruction judge, who said: "Let the marriage bond be dissolved throughout the state of New York today, and it may be doubted if as large a proportion of the intelligent white citizens would choose again their old partners."

⑥ THE BLACK FAMILY COLLAPSED AFTER THE GREAT MIGRATION TO THE NORTH.

ACCORDING to this myth, urbanization and the defiling lights of Chicago and Harlem destroyed the last vestiges of Black institutional life and doomed the Black family. The evidence does not support this view. The hard fact is that the Black family was an unusually strong institution for several decades after the Great Migration. According to Gutman and others, the overwhelming majority of Black households (85 percent in New York City in 1925) were headed by fathers and mothers until the 1930s. It has also been established that Black families were at least as stable as the households of Northern White ethnics.

⑦ THE BLACK FAMILY IS A PRODUCT OF WHITE PATERNALISM AND GOVERNMENT WELFARE.

THIS theory turns Black history upside out, like a glove, and gives missionaries and government agencies credit for the heroic efforts of Black men and women. For it was internal giving, it was communal sharing the caring, that ensured the survival of Black America. From the very beginning of the Black American adventure, Black people, slaves and quasi-free people, assumed responsibility for one another and for the young, the weak, the halt and the blind. After Emancipation, the first Black schools and welfare institutions were founded not by White missionaries, as we have been told, but by Black men and women. Many, perhaps most, of the large number of Black orphans, were taken in by Black families, and Black churches and lodges raised thousands of dollars for indigents. The most significant fact about this period is that the Freedmen's Bureau assisted only 0.5 percent of the four million freed Blacks. The Black tradition of self-help spilled over into the 20th century with the work of Black club women and Black churches and fraternal organizations. If Blacks are alive and reasonably well today, it is not because of missionaries and welfare agents—it is because of the extended Black family and house rent parties and church suppers and Black schools and Black churches.

⑧ THE BLACK FAMILY HAS ALWAYS BEEN A MATRIARCHY CHARACTERIZED BY STRONG AND DOMINEERING WOMEN AND WEAK AND ABSENT MEN.

THIS is a half-truth which hides and distorts and lies. For it is true that Black America has produced a long line of strong and beautiful Black women, and there is no need for anyone to apologize for it. Because of repeated and continuing attempts to destroy the economic foundations of Black manhood, these women paved crucial and pioneering roles in the history of Black people and *the history of women.* But all this must be seen in proper perspective. For Black America has also produced a long life of extraordinary fathers, and Black fathers and mothers working together ensured the survival of Black people. Anyone who doubts this need only read the records (plantation records, Freedmen's Bureau records, census records) which tell us that the Black family was a whole in spirit and in fact until the beginning of the fifty-year Depression (except for World War II and the Korean War) in the 1930s. For some reason, it is not fashionable to celebrate that wholeness in popular plays and movies. Among the notable exceptions are *Sounder* and *Nothing But a Man.* Nor can we overlook the great scene in *A Raisin In The Sun*, when the allegedly

matriarchal Mana Lena Younger remembers the strong Black man, now dead, who gave the family the Dream.

⑨ BLACK MEN CANNOT SUSTAIN STABLE RELATIONSHIPS.

IN SIMPLE and insulting terms, this myth asserts that Black men are no-good philanderers who were not made for monogamy. Although the factual lies of the present may appear to give some validity to some aspects of this myth, it is a prevention of the truth. What is so egregiously lacking in these assertions is a sense of social structure and a sense of the dynamics of oppression. For in every oppressed group, certain men (and women) destroy themselves—with drugs, with knives, with guns, with impotent rage—in vain attempts to destroy the loathsome images the oppressors have installed within them. In other cases, in every oppressed group, certain men (and women) use alienating means, including sex, to affirm themselves and to make themselves real in their own eyes and in the eyes of others. These aberrations, inevitable in any situation of oppression, are expressions not of Black sexuality but of *oppressed* Black sexuality. And it should be borne in mind, in dealing with this myth, that although enforced unemployment and lives of harrowing insecurity have corrupted some men and reduced others to despair and macho futility, most Black fathers are still in their homes, and the Black center is still holding, despite poverty, despite drugs, *despite everything*. There is additional evidence which seems to indicate that middle-class Black fathers are often-times more family-oriented than middle-class White fathers.

⑩ THE HISTORY OF THE BLACK FAMILY IS A HISTORY OF FUSSIN' AND FIGHTIN' BY HARD-HEARTED MEN AND HEARTLESS WOMEN.

THE IMAGES and tones of this myth are part of the national fantasy life. In movies, books and plays, in newspaper stories and TV documentaries, Blacks made in the image of this fantasy are always screeching at each other and playing the marital fool. Rarely if ever do they speak in civil and loving tones. Like archetypes, frozen in time, they seem to be destined to play prefabricated roles in portable and prefabricated Catfish Rows.

"For the vast majority of Negroes," author Charles Keil wrote, "the battle of the sexes is no mere figure of speech. In the ghetto, men and women are considered to be separate and antagonistic species...."

Common sense, the Black birthrate and census figures contradict this idea, which would be funny if it did not carry so much weight in the myth of the Black love deficit.

So persuasive is this myth, so intimidating is its constantly repeated themes, that even Blacks who know better, even Blacks who were raised in the center of an overpowering love, are apologetic and say that there must be something wrong with us.

There is nothing wrong with us. And we must avoid the hyperempiriscist fallacy of constructing theories of Black biology and Black history on the basis of the economic dislocations of today. For when all is said and done the most significant social and sexual fact of our history is that we survived and that the overwhelming majority of Black men and women lived and loved in two-parent households until the 1930s and 1940s. There can be no understanding of this crucial and still undefined moment in their adventure together. For if, as the statistics say, the overwhelming majority of Black men and women were still living in double-headed households after 200 years of slavery and 80 years of segregation, if after all that time, after the hunger and the cotton and the lies and the blood, they were still together in their hears and in their homes, then the true story of the Black family is the precise opposite of the myth, and Black men and women deserve credit for creating one of the great love stories of our era.

Far from being ciphers, then, we are and always have been dreamers, witnesses, and *lovers*. The most persuasive evidence on this score is that we endured and created out of the miracle of our survival jazz and the blues and

the cakewalk and *Little Sally Walker* and *For Once In My Life* and *Fine and Mellow* and *Satin Doll* and *When Malindy Sings* and *When Sue Wears Red.* *

When Susanna Jones wears red
A queen from some time-dead
Egyptian night
Walks once again.

Blow trumpets, Jesus!

And the beauty of Susanna Jones
in red
Burns in my heart a love-fire
sharp like pain.

Sweet silver trumpets,
Jesus!

THESE and other pieces of evidence, conventional and unconventional, tell us that we have been sold a false bill of goods in this country and that we are greater, more loving and more giving than White media say. And to understand the trumpets and the love-fire of our experience, to understand how we got over and what we must do now to overcome, we must forget everything we think we know about Black women and Black men and go back to the rich soil of our tradition and *dig* there for the spreading roots of a love that slavery and segregation couldn't kill.

It is on this deep level, and in the context of personal family responsibilities, that the crisis of the Black family assumes its true meaning. For given the 300-year war against Black manhood and Black womanhood, and given the circumstances under which most Black fathers and mothers are forced to live, the mystery is not that some have fallen—the mystery is that so many still stand and love.

Sweet silver trumpets
Jesus!

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Weather
Today: Partly sunny, warm. High 88. Low 67. Wind 10-20 mph.
Monday: Mostly sunny. High 84. Wind 8-16 mph.
Yesterday: Temp. range: 70-85. AQI: N/A. Details on Page B2

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CAPITALIZING ON THE AMERICAN DREAM
KOREANS AND THE CHANGING FACE OF SMALL BUSINESS

A People Molded Into Merchants

Immigrants' Quest to Survive Leads Down the Road of Retail

First of three articles

By Joel Garreau
Washington Post Staff Writer

They have little history as merchants.

By conventional U.S. standards, they've taken a step backward: Those with doctorates, for example, can be found running delis and dry-cleaning stores, succeeding by working 18-hour days and seven-day weeks.

When the intricacies of their ancient language, combined with discrimination, slammed the door on hopes of directly entering America's professional world, they went through the back door, capitalizing on what they found, seeing opportunity in the riot-ravaged neighborhoods of the nation's capital. There, the customers could do the talking; they did the counting.

They are resourceful, free-market entrepreneurs who provide whatever customers want—from groceries to gospel, from southern-cooked greens and ribs to black pride paraphernalia.

And now, barely a quarter of a century after they began to come to the United States, one of the first adopted homelands in their history, Koreans have transformed the face of Washington's small retail businesses.

The majority of D.C. Lottery agents are of Korean ancestry. Of the 278 liquor stores in the District, 127 are owned by Koreans or Korean Americans. More than 700 dry-cleaning establishments in the area are Korean.

Koreans also hold nearly one-third of the city's 3,000 street vendor jobs and, through their two dozen wholesalers, control much of the merchandise sold on the street.

Particularly in the poorer sections of the District, Korean immigrants dominate the world of mom-and-pop stores, deli-style takeouts and no name fast-food joints. Wherever there are everyday human needs, Koreans have become ubiquitous.

"They and other Asians are changing the social

See KOREANS, A16, Col. 1

BY DUDLEY M. BROOKS—THE WASHINGTON POST

Edward Namtu Kuhms and his wife, Gloria Myong Suk, run a small convenience store in Anacostia's downtrodden business section.

Brass Ring Proves Elusive for Diligent Family

When Edward Namtu Kuhms reviews his life, he sees failure.

"We don't live in a fancy neighborhood," said the owner of a small, dimly lighted convenience store in Anacostia's downtrodden business section. "We don't have any money." Some customers, he said, "think we are different from them, that we are rich Koreans trying to rip them off. But we fail."

Kuhms's life did not start out on this note. Fluent in Japanese and English as well as Korean, Kuhms had risen to captain in the South Korean army and then became a civilian intelligence expert. But in the '70s, he concluded that the virtual police state of South Korea was not going to produce the future he wanted for his family. With his language skills, his education and U.S. contacts he had developed in Korea, he figured, things would have to be better in the United States. In 1976, he and his family immigrated to the Washington area because so many of his contacts were with the government.

In short order he got a job as a supply clerk for Montgomery Ward. With the benefit of hindsight, he wishes he had stayed with that comfortable chain. But he decided that the narrow opportunities available to a "salaryman" were not for him. He wanted to go for the brass ring.

When an acquaintance offered to help him open a liquor store in Baltimore, he leapt at the chance, even though he had no knowledge of the retail trade, the liquor industry or Baltimore and its neighborhoods.

It was a disaster.

See KUHMS, A10, Col. 1

Struggle to Survive Has Molded Koreans Into Merchants

KOREANS, From A1

landscape of industrialized society," said Hyung Chan Kim, author of "The Korean Diaspora" and a professor at Western Washington University.

Brad Edmondson, editor in chief of American Demographics magazine, said of them, "They own more businesses per household than any other ethnic group, including non-Hispanic whites. That's really incredible."

In fact, some see these immigrants, most of whom are not yet U.S. citizens, as too successful.

"They have taken advantage of a situation where they have progressed economically off of the backs of the African community," said the Rev. Willie F. Wilson, the influential pastor of Union Temple Baptist Church in Anacostia.

Korean Americans have long been viewed with a mixture of admiration, envy and resentment in poorer neighborhoods where they dominate the marketplace. Although 70 percent of local Korean businesses are in the District, only about 900 of the area's 44,000 Koreans live in the city.

Wider public attention focused on Koreans recently when rioters in Los Angeles directed much of their fury on Korean stores and television audiences around the world saw a Wild West-style shootout between rioters and Korean shopkeepers.

The story of how Koreans came to transform the face of many U.S. cities, however, starts with a people being as severely oppressed as any civilization in history. As recently as 50 years ago, Korea was colonized and occupied by its Japanese neighbors, who only recently acknowledged rounding up hundreds of thousands of Korean girls and women and forcing them to serve as sex slaves for Japanese troops during World War II. Relations between the Korean and Japanese governments still are strained because of that and other colonial atrocities.

Perhaps no one is as surprised as the Koreans themselves by their transformation into America's entrepreneurs. First, they have very little history of being scattered about the globe, ethnologists say. Not only is South Korea smaller than Virginia, but Koreans readily describe themselves as provincial. The United States is one of the first countries to which any Koreans migrated voluntarily.

As recently as 100 years ago, when mercantile Indians were setting up shops in Africa and Southeast Asia and the Overseas Chinese were establishing in Singapore, Indonesia and Malaysia, Korea was legendary throughout Asia as "the Hermit Kingdom."

A TOWERING LANGUAGE BARRIER

Korean grammar is so complex and so different from English that even an extremely simple sentence becomes almost indecipherable when translated word for word.

ENGLISH:

Last night, I ate rice instead of bread.

KOREAN:

Yesterday evening in rice instead of bread ate.

어제 저녁에 밥 대신 빵을 먹었읍니다.

- No pronoun is shown in the translation because in Korean, pronouns are deduced from the context of the sentence.
- Prepositions come after nouns
- This symbol denotes that "bread" is the object, not the subject of the sentence.
- The last letter indicates the tense of the verb. Korean verbs also can change depending on the status of the person to whom you are speaking. This indicates the most polite form

THE WASHINGTON POST

Scaling the Wall of Words

Koreans did not have generations of ancestors with worldly experience to advise them on what they would be facing. They are making up their responses to the United States as they go along. Many of those responses surprise even them. Area Koreans talk about such fundamental shocks as thinking their schooling had taught them English. Even the most educated and sophisticated struggle with the vast differences between the two languages.

"When I leave my country in 1972, I thought I had enough ability to speak English—I didn't have problem if I were here," recalled Won Sim, who today is secretary general of the local Korean American Chamber of Commerce.

"When I got out of National Airport—oh my God, you know, people start talking and then I couldn't understand any single word. Nothing. I could read—this a restaurant, this is TWA. But the speaking— nothing made sense at all. I registered in American University. First hour, a lecture, I couldn't understand anything from the teacher. Totally blank. I felt miserable. Miserable. I already said goodbye to my friends. I could not go back. I had my pride."

These immigrants have little history as retailers and shopkeepers. In the hierarchical Confucian system, merchants were viewed as unproductive leeches at the bottom of the heap. They ranked far below scholars and even farmers, and just above prostitutes.

Most knew nothing of business before arriving in the United States. Many were an educated people—choir directors, nurses, doctors of philosophy.

"When you're talking about competing with these guys, you're talking about competing with former army generals, doctors, lawyers," said Anacostia businessman Ron King.

Their work ethic is so keen that they refer to Japanese as "the lazy Asians." But they add that ignorance and desperation were greater factors in their decisions to buy into work-intensive shops.

Thus the extent to which Korean immigrant history has become braided with that of U.S. blacks, right from the start, is a great historic marvel, scholars say.

In the same year that Congress passed the Voting Rights Act of 1965, the U.S. immigration law was overhauled to reflect a new order and admit more people of color. The spirit of the time is clear in the congressional testimony concerning new immigration policy—an attempt is being made to create a new United States without regard to race, color, creed or national origin.

By that time, after half a century of Japanese colonization followed by the bloody Korean War, South Korea was one of the world's poorest nations and more crowded than India. Unemployment was endemic, and more than 25 percent of the unemployed were university graduates.

Walking Through America's Open Doors

Soon after the immigration law changed, Koreans discovered the United States.

"They didn't have a real good idea of the place where they were going," said Ivan Light, of the University of California at Los Angeles and author of "Immigrant Entrepreneurs."

"But they did know that Korean wage levels were 15 percent of ours at the time. If you [as an American] were making $15,000 and you thought you could make $100,000 for the same work in Korea, what would you do? That was the calculation they were making."

U.S. immigration policy put a premium on Koreans who had significant skills and advanced degrees, and they flocked to fill skilled jobs.

But they ran into this enormous problem: The Korean language is one of the most difficult in the world. "The central reality—this language is just hell," said Young-Key Kim-Renaud, who is in charge of Korean studies at George Washington University.

Koreans have a terrible time with language in this country, even more so than the Chinese and Vietnamese. At least the underlying structures of Chinese and Vietnamese are analogous to English, linguists say. But in Korean, not only is the verb placed after the object and the meaning of the front part of a sentence frequently indecipherable until the back end is known, but the language has twice as many vowels as English, and verbs can be conjugated in any of five ways, depending on the relative status of the people doing the talking and the listening.

Thus, in the early '70s, Koreans found that if they had college degrees and desirable skills, they could immigrate to the United States—"the dream land," where "work hard, you can make money," as Korean American lawyer Gene J. Cynn put it.

But once they got here, they were stunned by how thoroughly language, among other things, blocked their professional careers.

"It takes a really long time to adjust their skills in this country," Sim said. "Even though you are a nurse, you just cannot go into the hospital and say, 'Let me be a nurse.' . . . They have to take that extra couple of years to be a registered nurse, which will take some money, eh? So almost every family had thought about being store owner."

> **"B**ut what else do you have? What else can you do than do a retail business? What's left?"
>
> — EDWARD NAMTU KUHMS

A life of labor: *Gloria Myong Suk, below, and her husband, Edward Namtu Kuhms, who immigrated to the United States in 1976, operate this small store, left, in Anacostia. Suk, who speaks little English, works at the counter or the grill from early morning until late at night.*

PHOTOS BY DUDLEY M. BROOKS—THE WASHINGTON POST

Children Are Salvation for a Father's Unfulfilled Dreams

KUHNS, From A1

"Couple of days after I moved in, a cop walked into my store. He asked me if I had a gun. I said, 'No!' He said, 'Well, you better get one. You crazy to be open in this area without any protection.'

"Next day he brought paper—application for the purchase of a gun . . . . So we purchased a gun. Then a friend of mine bought me a bulletproof jacket.

"I had that bulletproof jacket. I had the gun stuck in my belt. And I thought to myself: I fought a war already. I never expected to fight a war again."

Moreover, he had no idea how to relate to the poor whites and blacks who were his customers.

He lost his shirt.

On to Colorado for Another Try

But Kuhns was undaunted. Colorado was booming, he had heard. So with everything they owned stuffed into a station wagon and a U-Haul trailer, he, his three children and his wife, Gloria Myong Suk, left for Denver to buy a new liquor store.

Then the price of oil collapsed, and so did the economy of the Front Range. The Kuhnses hung in there for six years, but in a stagnant economy a small store could not hold out forever against the discounters. So in 1986, Kuhns folded his tent again, this time to head to Florida. The liquor business was no longer for him. He was going into real estate.

But the Florida real estate industry turned out to be fiercely competitive. So when he heard of an opportunity to open a fish store in Anacostia, he moved his family to a tiny shop at 14th Street and Good Hope Road SE, where he still is today.

The economics of fish were no kinder to him, and an attempt to get into the real estate business in Virginia was short-circuited by surgery Kuhns needed to remove a tumor from his spinal cord.

So today, he and his family find themselves in a grim little shop in Anacostia selling candy, Redskins caps, squirt guns, cigarettes, sandwiches and whatever else they can think of that might be useful in the neighborhood with one of the District's highest unemployment rates. His wife can be found working the counter or the grill from early morning until late at night.

Kuhns, a distinguished-looking man with bushy eyebrows and a reserved dignity, has turned 62, and his health is deteriorating. He recently ruptured a blood vessel and spit up a pint of blood. The family has no health insurance.

So Kuhns finds himself looking back at his life. He does not express regrets about coming to the United States. But he does sometimes allow himself to think about how much better life might have been had he held on to that job keeping track of stock for Montgomery Ward. Sometimes his eyes fill as he talks of unfulfilled dreams.

"But what else do you have? What else can you do than do a retail business? What's left?" he asked, almost demanding an answer.

Nonetheless, his decades of struggle have not gone for naught.

Providing Hope for His Children

Kuhns's features soften as he looks at his children. Back when he decided to leave South Korea, he said, "I knew the United States to be not a land of paradise, and that there are certain conflicts among the races. But most importantly . . . I was convinced that I should be able to provide my kids with opportunities that weren't available in Korea—education, getting ahead in their lives."

And sure enough, Kuhns's tall, articulate, 25-year-old daughter, Catalina, still pitches in behind the register at the little store. So does son David, 24, who sports the assured manner of a young man just back from lugging a 30-pound radio around on long patrol behind enemy lines in Iraq in a six-man squad of the 101st Airborne's Long-Range Reconnaissance Detachment.

They will not be there forever.

Catalina is poised to finish her accounting degree at the University of Maryland. John is studying civil engineering there. Their brother, Mark, is studying computers at Prince George's Community College.

Their future is not their father's. In that, Edward Namtu Kuhns has resoundingly not failed.

— Joel Garreau

When in desperation they looked around for a way to survive, what they saw was the detritus of the 1968 riots. The Koreans had only the vaguest idea of what had happened, many acknowledge. But they did know this: "Wherever you go, you can easily see the for-lease sign out there on the stores. And that does not require that much of the money to be a store owner," Sim recalled. "Probably one or two month of the security deposit. That's how we all started."

Sheer ignorance of what they were getting into undoubtedly played a crucial role. "It just may be that because they don't have any background or experience, it was easier for them to just jump in," Cynn said.

Desperation was important. "They didn't have a choice," Sim said. They had families to support. And besides, they had already changed their lives so radically by coming to the United States that the shock of the new occupation was mild by comparison, he said.

Stubborn pride had something to do with it too.

"These were people who'd got PhDs and just couldn't get a job," said Kim-Renaud, who believes that anti-Asian prejudice was significant. "Or when they got a job, they felt incredibly unfairly treated. So rather than undergo the humiliation of doing something that normally a PhD wouldn't do, they decided to be their own bosses. At least it started that way. Then they began to realize it was not a shameful thing to do these things. In that way, they got acculturated in a different manner."

Quick Masters of the Art of the Deal

Whatever the case, it didn't take long for these educated Koreans, many of whom started working in the United States as convenience store clerks, to quickly learn the ropes of basic retailing.

Then came the key observation: If they could buy a small store cheap and keep it open 18 hours a day, seven days a week, with little or no hired help—just by employing vastly more hours of family labor than the typical American was willing to contribute—they would have a significant advantage over people who refused to live such a life.

They learned to shun competition with the great U.S. retail juggernauts. No way could their simple grocery go head to head with Giant. Or their takeout take on McDonald's. Instead, they sought out niches that were too small for these leviathans.

That is how Koreans came to see opportunity precisely in those markets that chains did not see as worth servicing—many of which were poor and black.

And, points out Kenneth Siu, owner of the Chinese Carryout on Good Hope Road in Anacostia, the apparent ubiquitousness of Asian entrepreneurs is misleading. There are vastly more black and white people in the fast-food industry than there are Asians, he insists. But they own mainstream franchises.

Asians, he said, have been driven to pick up the crumbs that these chains have not considered worthwhile. It's not that they are so wild about working in rough neighborhoods. It's simply that marginal locations are the places where mom-and-pop outlets can compete.

Even the Rev. Wilson, no fan of Korean shopkeepers, acknowledges that if the Koreans were not running these stores, they probably would not be open at all.

"I have literally seen in this neighborhood some operator of an Asian business get killed, blood is on the sidewalk, they come out, bring some water and wash it down, the store is open again. That may be the patriarch of the family, or the mother [who has been killed], and that business continues to operate. I think any of the people in our [black] community who would operate a business are afraid of the violence. They can't deal with that."

NEXT: The values of success

BY DUDLEY M. BROOKS—THE WASHINGTON POST

Mary Kim, an owner of a Hogs on the Hill restaurant, helps a customer. Her family, who had scant knowledge of barbecue or food service, built a single outlet into a chain of 17 restaurants. Story on Page A12.

Lives Defined by Sacrifice

Business Choices Mirror Confucian Values

Second of three articles

By Joel Garreau
Washington Post Staff Writer

Every week in the Korean papers they appear. Ads listing hundreds of small businesses in the Washington area begging to be bought—opportunities to launch yet another Korean family toward the American Dream.

Most of the details are comprehensible only if one reads Korean. But key facts leap out in the universal language of dollars. They reveal not only the economic calculations potential buyers are making, but also their underlying values.

For example, the asking price for a liquor store is often a great deal more than the price of a grocery store that would bring in the same amount of cash each week. The explanation: Liquor stores must be closed on Sunday, giving a family a guaranteed free day. The fact that a day off is considered a precious commodity worth a higher price counters the stereotype that Koreans choose to be workaholics.

Sometimes Koreans buy businesses that appear odd choices for people new to U.S. culture—running a black-oriented jazz and gospel record store, for example. But each new store owner has made studied decisions about whether to enter business, what sort of business to buy and how to finance it.

Analysts such as Nami Moon Purdy, Kathy Kim and Keae Crowley of SJM Properties, in Annandale, said there are four primary factors in the decisions about what businesses to buy:

- Language: How much English does this business take to run?
- Time: Can this business be

See KOREANS, A12, Col. 1

Every month, these families contribute ... ings to the group—savings squeezed out by sacrificing most creature comforts and working several jobs. "Living is terrible—no good food, good clothes, good car—to pay into the *keh*," said Ki Duck Choi, a member of the Korean Association of Greater Washington.

In succeeding months, each family in turn walks away with the pot, which can total $20,000 or more. The profits from businesses started with such savings often are plowed back into another *keh* that fuels the rise of more businesses.

"Korean American business has spread so quickly and visibly that some Americans have speculated there must be secret Korean government money, or special American government assistance, or even money from the so-called Moonie Unification Church," said Young Ja Kim, a community relations adviser. "But none of that is true."

The next factor is time, which Korean shopkeepers appear ready to sacrifice to their work in staggering quantities, in part because of their Confucian duty to provide for the education of their children.

"Korea is the most Confucian country on Earth," said sociologist Ivan Light, of the University of California at Los Angeles, who studied Koreans extensively for his book "Immigrant Entrepreneurs." A central tenet in Confucian philosophy is that education is the fundamental means of perfecting man.

"The prestige of working such shops is very low, and that bothers Koreans a lot," Light said. "But they take the philosophical view. They'll live out this generation making money, and their children will live out the dream of a professional job."

In fact, one of the continuing reasons for Korean emigration—even though the South Korean economy has been growing faster than the U.S. economy—is the superior educational opportunities here.

"At home, Koreans have to fight for an education," Light observed. "They see America just giving this stuff away."

The result of this sacrifice of time, however, is "a great irony," said Young-Key Kim-Renaud, who is head of Korean studies at George Washington University. "They will work night and day, sacrificing whatever it takes to get their kids into the right schools. But the price is, they are never home to answer the questions those children have."

'Not a Meek People'

Once time, language and money are accounted for, personal safety is the remaining factor. These immigrants from the far side of the globe, many of them liberal arts graduates, are running shops in neighborhoods with some of the highest robbery and assault rates in Washington.

"There was no choice" in the early days of immigration, said Won Sim, of the Korean American Chamber of Commerce. "It was survival. You had to provide for your family." In addition, market analyst Kathy Kim noted, "Some people believe in fate. They do not think it is their fate to die in a grocery store."

Then again, Koreans "come with a kind of hardness about them," Ron King, a black businessman in Anacostia, said. "They want to make sure they won't be rolled over on, so they come tough."

History has made them so, said James Kyong Eup Kim, chairman of the community relations committee of the area's Korean American Chamber of Commerce.

A new way of business: *Mary Kim, above, an owner of the Hogs on the Hill outlet at 14th and U streets NW, top, discusses counter procedures with employee Shirley Walker. The Kims are struggling to transform the original Capitol Hill restaurant into a nationwide franchise.*

A rocky undertaking: *Chul Kim, right, in the chain's 14th Street headquarters. Kim has found that methods that work well for mom and pop stores do not always translate well for larger, more complex businesses.*

PHOTOS BY DUDLEY M. BROOKS—THE WASHINGTON POST

... understanding of a complicated American business concept such as franchising.

And that is a headache for Chul Kim. For despite all his plans to the contrary, the bulk of his franchisees are Korean. This complicates his ambitions.

For example, the Kims have learned by trial and error that it makes a lot of sense to hire local people in their restaurants. "The person who first meets the customer in a restaurant has an important job," Kenny Kim said. "He has to make him feel welcome."

So the Kims strongly encourage their franchisees to stay in the background and let people from the neighborhood work the front. Unfortunately, they have discovered that most small business owners are loath to let anybody run the cash register except family members. But the Kims are insistent: It is essential that when customers come into the restaurant, they are thinking smoked ribs, not ethnicity. And if people want to think that Kenny Kim learned the barbecue business at his daddy's knee in the North Carolina Piedmont, that would be fine by him too.

— Joel Garreau

"We have fought invasions from the north throughout our history—Manchus and Mongols and Chinese," he said. "We have fought against the Japanese. The North. Maybe it's in our blood. . . . You just have to fight to survive."

South Korea is one of the most heavily militarized nations in the U.S. orbit as it sits uneasily next to communist North Korea, which has the fifth-largest army in the world and is striving for nuclear weapons. Just about every middle-age Korean man in every shop in America is a product of that tense military experience.

"We are not a meek people," said Eugene Chung, of Oakton. Chung is the 295-pound, 6-foot-5 Virginia Tech offensive lineman who was picked in April as a first-round National Football League draft choice.

Thus, although safety is a powerful consideration when opportunity is assessed, it does not necessarily reign supreme. In fact, personal time often is more important, according to Hyoung Ki Kiel, secretary general of the Korean American Grocers Association.

"Big step up is to own a liquor store," Kiel said, "because in the District, you are forced to close on Sunday. Day off! No choice!"

Advantages of time are even more attractive when the underlying economics are good. A nice thing about liquor stores, a spokesman for the Korean American Retail Liquor Dealers Association said, is that in Washington, at least, they appear to be recession-proof.

"Now many Korean people who went out from the liquor business have come back," the spokesman said. "They have a safe feeling with the liquor business."

The holy grail, however—even more coveted than a liquor store—is a newsstand or carry-out in a fancy office tower, Kiel and others said.

These lobbies are empty not only on Sunday, but frequently on Saturdays and holidays too. Two days off in a row—and workdays that stretch only from 7 a.m. to 7 p.m.—has resulted in an instantaneous Korean response, Crowley said. Such carry-outs now have asking prices 50 percent or more higher than grocery stores with comparable sales.

The 57½-Hour Dream Week

Haeng Ja Chung knows all about this. She is the proud proprietor of a little Monday-through-Friday hole in the wall on Vermont Avenue NW called Vermont News and Variety.

It's not easy to prosper while working such a "short" 57½-hour week, Chung said. But if there's a trick to it, she believes, it is to have something for everybody, cheap.

With a ready giggle and dancing eyes, Chung shows off the 11 computer arcade and pinball games that lure motorcycle messengers in leather as well as office workers in business suits to the intense and addictive lures of "Robotron" and "Ninja Tecmo." Packed in the rest of the space is an eclectic array of items that could stock a hardware store and a drugstore, to say nothing of souvenir spoons, Spam, replacement keys, necklaces, belts, blueberry muffins, dice, shoelaces, typing paper, curl activator, Windex, dill pickles and used books for $1.25 ranging from "Billy Graham, Evangelist to the World" to Harlequin bodice-rippers with titles such as "Total Surrender." And, oh, yes, news—from the Financial Times to the tabloid with the headline "Wax Dummy Found in Elvis's Coffin!"

Few items cost more than $5, but the nickles and dimes add up. It's natural to look at the store and imagine that there is a fifth variable in Korean business values in addition to time, language, danger and money.

It might be characterized as ingenuity.

The Chungs originally came to the United States in 1980 because Sam Suk In Chung was a banker assigned to the New York branch of South Korea's prominent Cho Hung bank. In 1983, the family was scheduled to return to Korea, but the two teenagers wanted to stay in the States for high school and college.

At first, the plan was to allow the children to live with relatives in Washington and go to school. But the transpacific separation became too painful, so the parents returned. Sam ended up running a small grocery seven days a week on Rhode Island Avenue, and his wife, Haeng Ja, staffed the Vermont Avenue newsstand and became a traditional housewife on weekends.

They measure their success through Sue Ann Seong Eun Chung, a daughter who just graduated from the University of Virginia and is scheduled to enter George Washington University's law school in the fall, and their son, Sean Seong Ook Chung, who just graduated from the University of Maryland. A specialist in information systems management, he is about to go to work for Mobil Oil Corp.

For themselves, the Chungs are thinking of selling their grocery store on Rhode Island Avenue, with its grueling seven-day schedule. They have a word for a mere 57½-hour work week in a little newsstand on Vermont Avenue. They think of it as "retirement."

NEXT: Culture clash

Trade-Offs, Sacrifices Define Koreans' Business Decisions

KOREANS, From A1

run with less than 18 hour days and seven-day weeks?

- Safety: What's the neighborhood like?
- Money. Obviously important, but only in trade off with the other three variables.

A look at different types of businesses that Koreans have bought shows the calculations they have made and much about their culture and values. Take the kind of place where Korean entrepreneurship started in the Washington area in the early '70s: mom and pop groceries.

Mom and pop groceries are relatively inexpensive, the analysts observe. The rule of thumb for a fair price: 20 to 25 times the weekly gross. Thus, if the store sells $5,000 worth of goods in a week, a reasonable price is $100,000 to $125,000. (That just purchases the business. The land under it and the building housing it generally are owned by somebody else.)

Thus, from a sheer profitability perspective, a mom and pop grocery would appear to be a pretty good deal. Fifty thousand dollars down, half the asking price, buys a store that could clear that much or more each year.

But the low cash price reflects a stunning sacrifice of time, Purdy points out. It is not unusual for a mom and pop grocery store to open at 7 a.m. and stay open until midnight or later, seven days a week.

These are hours that usually will be staffed entirely by the owner and his family. Hiring employees is out of the question. Their wages could easily eat up the profit. Hence, it is not unusual for a Korean husband and wife to spend virtually their entire waking lives behind that counter, noted Doyung Lee, president of the Korean Association of Greater Washington, and others.

Not only is time a trade-off. So is danger. Small groceries cannot compete with a leviathan such as Safeway. So they thrive in the absence of such competition. That frequently means in tough neighborhoods in which poor people have few cars.

But on the plus side in the logic of buying a grocery store is language. Customers usually figure out by themselves what they want and bring it to the checkout counter without the need for chatter.

Some Koreans turned to dry-cleaning establishments wrongly believing that counter transactions could be accomplished with a few well-practiced words and hand gestures. That theory did not take into account problems such as stains.

Suki Ullrich, who arrived in the United States 25 years ago, acts as a kind of freelance ombudsman when her friends have problems with customers. She just rolls her eyes at the mention of silk blouses.

"Silk blouse, you spill white wine on it? You don't see anything much when you bring it in to cleaner. Maybe you don't know it's there. But dry-cleaning chemicals go on. Comes out with brown stain. Customer screams blouse costs $180. Person at the counter tries to explain wine stain was already there. Big mess."

Scrimping, Saving as a Group

Once prospective business owners determine the limitations that language would place on their options, the next big issue is where the money is going to be found.

Traditional Korean thrift practices are the most frequent answer.

In the 1970s, most Korean families came up with the down payment by pooling their resources with 10 or 20 other families in a financial cooperative called a *keh*. Although many may now turn to traditional credit

"I'm amazed at what my brother did, but I'm not surprised. . . . He went through a lot of tasting."

— CHUL KIM, an owner of Hogs on the Hill

Trial, Error in a Barbecue Pit

Kenny Kim found out the hard way that barbecue works best with hickory wood as the fuel.

He makes a face and says, "You can't believe how bad it tastes when you cook it on pine." He knows. He tried.

Although Kim had never traveled farther south than Fairfax after coming to the United States from Korea, his trial-and-error experimentation led to a chain of restaurants glowingly reviewed by one food critic as having ribs, collard greens and corn bread "right out of a southern grandma's kitchen."

Kim got into the barbecue business at the age of 23 when a family friend bought a building in Mount Pleasant that included an abandoned restaurant that still had exhaust hoods and a pit. Although Kim knew nothing about the cuisine and although his peak restaurant experience consisted of working in an Arthur Treacher's, he soon had customers driving an hour one way to line up at his carry out window. Today, Hogs on the Hill is a chain of 17 restaurants.

"I'm amazed at what my brother did," Chul Kim said, "but I'm not surprised. Everybody has the same tongue, I guess. And he went through a lot of tasting."

Like many Koreans, Kim succeeded by hard work, a little luck and a dogged willingness to ignore people who had rationally concluded that what he was doing was impossible. He had never even discussed the subject of barbecue with the previous operators of the restaurant, back when it was called Scott's.

Kenny Kim is a classic bootstrap entrepreneur. He was so strapped when he opened his first eat in restaurant on Capitol Hill that he laid bricks himself to fashion the back wall.

But he and his brother have since discovered the hard way that it's one thing to launch a successful small restaurant in this country. It's a lot more difficult to try to create a serious corporation.

Back in 1990, Chul Kim reasoned that if Hogs on the Hill worked for his younger brother in one restaurant on Capitol Hill, a George Washington University-trained businessman like himself should be able to franchise the concept nationwide. Profits should have been as juicy as rib tips in sauce.

But two rocky years later, Chul Kim has learned a few hard lessons. One of the most important, he has discovered, is that methods that work spectacularly for struggling, first-time Korean entrepreneurs do not necessarily yield American corporate triumph.

"Hogs on the Hill is not a mom-and-pop kind of business," Chul Kim noted ruefully. "It employs six or seven people. We're trying to make this like a Popeye's. Here the husband and wife should get into management side. Let other people get involved. Let other people cook; let other

For Koreans, Culture Is the Great Divide

KOREANS, From A1

the neighborhood—the poorest areas being where the angriest people are found.

"Within the last year or so, Koreans have started being more respectful. Now they go out of their way to be nice," said Edward A. Hampton, 45, of Benning Road SE, a building manager for the General Services Administration.

He pointed to a liquor store in the Penn Branch shopping center, where the majority of stores are owned by Koreans, and recounted how the clerk had pointed out a new Icelandic brand of liquor on sale for less than the brand he was considering.

"Then she said 'Thank you,' " he recounted. "That's all relatively new."

He added that problems remain, and recalled one Korean shopkeeper responding to a customer who was trying to return a tennis racket by calling the police. Another time, a merchant refused to replace a flawed coat Hampton's daughter bought. "I never get that at Sears or Montgomery Ward's or Hecht's. So I encouraged her not to buy in Korean stores if she gets treated like that."

Patrick Davis, of Lindale Road SE, an employee of the U.S. Department of Energy, said shopkeepers have been more friendly since the Los Angeles eruption, although he said he is treated better when wearing a business suit. He added that not all conflicts are one-sided.

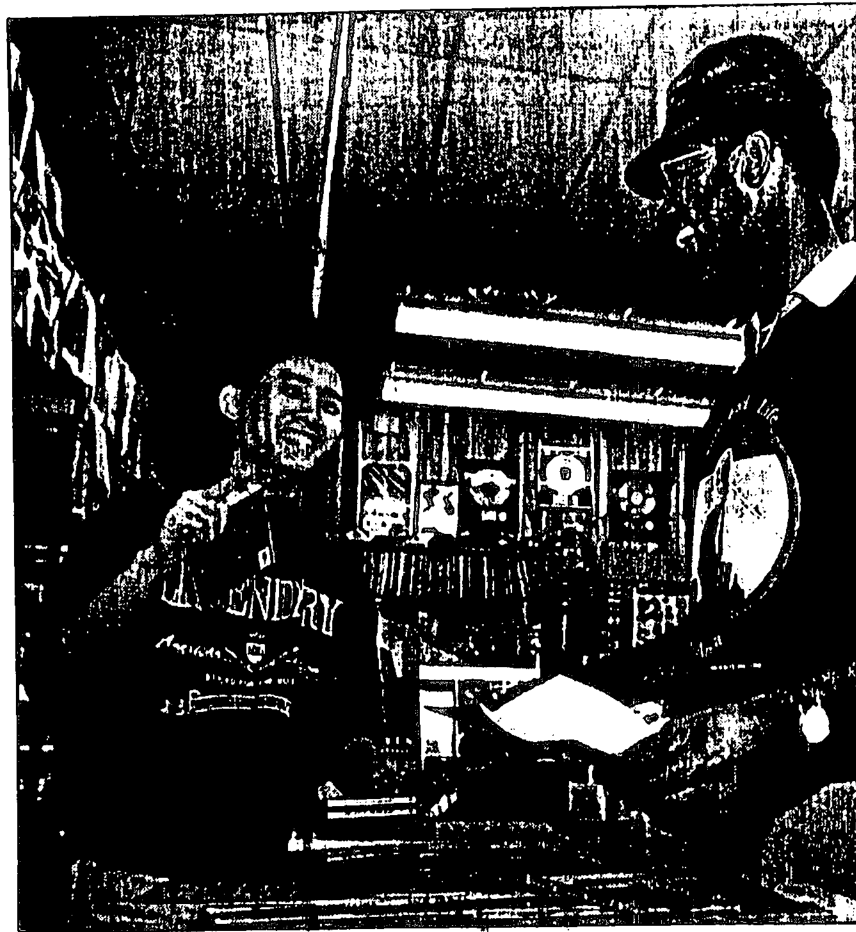
"A lot of blacks have an attitude coming in to these stores—they're upset that they got these stores established. It's as if they [the Koreans] are taking it away from them. So they sit back and talk nasty for no reason. But I've been around; I was an Army medic with the 44th Medical Brigade in Korea for a year. These people save money . . . so they expand and prosper. People shouldn't get upset with other people just because they want to progress."

Tensions Are Higher in Poorer Areas

In poorer neighborhoods, complaints tend to take on an angrier tone. "The majority get along very fine," said Darryl Naylor, 26, a security guard at the Korean-owned Warehouse Market in Anacostia. But he often finds himself intervening in conflicts.

Customers "give me stuff about working for the 'chinks.' Trying to get something started. Bring up that L.A. thing—revolution stuff; that there's going to be an L.A. here. No black people working the cash register [illegible] with a guilt trip. Half the time the [illegible]

Record Store Is Tuned In to Area



Upbeat business: *Karl Kim, top, outside his family owned record store, Sabin's, in the Penn Branch shopping center at*

One of the area's more eclectic record stores is out Pennsylvania Avenue SE across the Anacostia River near the Maryland line.

One entire wall of Sabin's is devoted to religious music, such as Margaret Allison and the Angelic Gospel Singers album, "Lord You Gave Me Another Chance." The back wall is devoted to rhythm and blues, broadly defined, including "I'm Too Sexy," by the group Right Said Fred. Some albums carry warning stickers that read "Parental Advisory: Explicit Lyrics."

The center of the store, meanwhile, is full of classic jazz artists such as early Frank Sinatra and Charlie Byrd.

There's a lot of history to this smorgasbord. The store was founded a generation ago by Ira Sabin, who edits the periodical Jazz Times. Hence the jazz. It's in a neighborhood with a lot of churches. Hence the gospel. And it's in a solidly middle- to upper-middle-class black neighborhood with a lot of adults, which is the market for the broad selection of R&B.

This might seem to be simply a clever example of niche marketing, an independent competing successfully with discount chains by capitalizing on its owners' sophisticated understanding of the great range of black musical tastes.

Except for one thing.

For the last 11 years, it's been owned and operated by the Kim family, who arrived from Korea in 1971.

Soon Young Kim, the family matriarch who made the decision to buy the store, started with no more musical background than a casual liking of classical. Her previous business experience was in tiny grocery stores. To this day she has a limited command of English.

Stocking Shelves from Memory

Today her 25-year-old son, who was born Kang Kim but legally changed his name to Karl when he became a U.S. citizen, says the stock is filled thanks to an impressive feat of memory.

"My mother, she pretty much learned by what's demanded. She can remember names, labels and numbers. You have a label—Motown, CBS, RCA. The serial numbers on the records are very easy to remember and to learn. They're just digits, usually on the side. Sometimes they have the bar code," explained Karl Kim, now the store's manager.

For his mother, he said, it was just a matter of carefully watching the serial numbers of what the customers bought to "pick up on who's hot."

"Sometimes in the morning, they complain of the smell from the floor mops. Think it's chicken spoiling, meat spoiling, say they sell bad meat. I try to correct them, turn it around. The chicken is fine. Fresh today. Saw them deliver it."

Naylor said he often can calm situations because "I'm a homeboy" who understands both cultures. Such understanding is essential because cultural differences so often play a role in the clashes.

There are reasons, for example, that Koreans often appear stolid or even angry to Westerners, said Young Key Kim-Renaud, who is in charge of Korean studies at George Washington University. Under Confucian rules of behavior, to show one's emotions readily is to trivialize them. It is a mark of insincerity, "and Koreans really give a very, very, very strong emphasis on being sincere," Kim-Renaud said.

In Korea, she noted, brides do not even smile in their wedding photos. In fact, the South Korean government plastered the message "Smile at Strangers" all over the country during the 1988 Olympics in Seoul.

Such repression also means that when emotions such as anger are finally released, "it looks very violent," Kim-Renaud said. Actually, it is "an accumulation of emotions that bursts."

Officer Taggart said she has seen that happen. She told the Korean business representatives, "When I come to the scene of the incident, I try to make sure that you have got all your hostility out, even if I have to stand there and listen to that Korean person shout in rage, which most of the time they do. I understand that that's just their manner."

Eye contact similarly is a Confucian issue: Aiming one's eyes down is a means of showing respect. Looking at someone directly is a demonstration of intense emotion, and the odds are 50-50 that means anger.

Koreans who slap change on the counter rather than put it into customers' hands may simply misunderstand what people prefer, business leaders say. Others might be trying to hustle customers through the checkout process as quickly as possible to avoid hiring an additional cashier—as might be necessary if they took the time to count the change in front of the customer, American-style.

Some Koreans sympathize about the tension this can cause. "I hate to go to Korean grocers," said Young Kang, a Korean civic leader, half-jokingly. "They're rude to everybody."

Worlds Divided by Words and Images

Another factor in the equation concerns taboos in Korean culture, where physical contact is a complex issue.

In South Korea, a touch can be offensive if it comes from a person who is younger or of lower rank. Even a pat on the shoulder for a job well-done from a boss is a rare thing, noted Doyung Lee, president of the Korean Association of Greater Washington.

Then there's the issue of speaking a language other than English in front of the customer.

A striking 85 percent of all Washington area Koreans still speak Korean at home, according to the 1990 Census.

In a business situation, "It offends me, and I know better," said Ron King, proprietor of the Bus Stop Shop on Good Hope Road SE, who has been active in the interracial Anacostia Professional and Merchants Association.

"It gets on your damn nerves . . . . It's like if we were to start whispering in front of you. Wouldn't you think we were saying something bad about you? It's just rude."

Pennsylvania and Branch avenues SE near the District-Prince George's County line, and above with regular customer Ken Weaver, a disc jockey at WPFW-FM.

A music master: *Kim, right, chooses music to play in the store, which offers a wide range of religious music, jazz and rhythm and blues. Inventory has been built through the impressive ability of Kim's mother, who speaks little English, to remember record labels and serial numbers.*

PHOTOS BY DUDLEY M. BROOKS — THE WASHINGTON POST

cheap ... saw it was interesting. ... that the system wa[s] very easy—keeping tra[ck] ... inventory. Very simple for my mother to ... stand."

Meanwhile, Karl and his brother, Tae, were learning about the United States in the Prince George's County school system.

They are both fluent in American popular culture. In fact, Karl programs the music that plays in the store to encourage impulse buys. He prides himself on his ability to recommend to his customers music they may never have heard before.

As the business evolved, the Kims have kept branching out to serve their customers. The record store now boasts a Ticket Master outlet. A D.C. Lottery machine followed, as did a public Xerox machine, a Western Union outlet and a facility to write money orders. In various corners of the store you also can find for sale Olfactory Air Freshener i[n] scents such as "Love" and "Rainbow Sampler;" 19 racks of sunglasses and hats, some of them featurin[g] Kente cloth; a display case full of jewelry; and a sm[all] selection of radio-controlled miniature BMWs.

And one thing leads to another. Now, at the Pen[n] Branch shopping center serving a relatively affluen[t] black neighborhood in Southeast Washington, the stores are owned and operated by Koreans, includi[ng] a beauty supply store, a pizza-oriented fast-food store, a mini-mart and a liquor store, as well as Sabin's Records.

Sometimes what customers perceive as disrespect is simply exhaustion, said James Kyong Eup Kim, chairman of the community relations committee of the local Korean American Chamber of Commerce. "By nature, Koreans are a fun-loving people. Only problem is, when overextended, no energy, working 15 or 20 hours a day, you are so tired you just make no time to smile. They say they have no time to die."

In addition to relatively innocent, if entrenched, cultural difficulties, some Koreans are simply prejudiced, Korean business leaders acknowledge when closely pressed and promised anonymity.

"The first time we ever saw black people was American GIs," said one association executive. "All the bad language." The racial judgments of some merchants—perceiving unemployment as due to laziness, for example—frequently mirror the negative stereotypes of the larger culture and "are based on limited experience" in rough neighborhoods, another association official added.

Lt. Charles Fonville, who is in charge of 7th District detectives, said shopkeepers tend to be more suspicious of blacks than of whites, following the former but not the latter around their stores. And the suspicions cut both ways. Korean association executives believe that because some of the shops they now own were previously owned by Jews, vestiges of anti-semitism are sometimes transferred to them, for example.

Also, the Korean community was shocked last November when Seung Kwon Park, who had just taken over the Jubilee Market in the 3200 block of Fourth Street NE, was shot dead after he handed his assailant the contents of the cash register. The crime remains unsolved. Koreans worry that Park was killed simply because he was Korean.

The police add that while Korean success is a monument to what can be accomplished through single-mindedness, such tunnel vision has its limitations. For example, Korean merchants are notorious among the police for being unwilling to testify against criminal suspects, or even report crimes.

They don't have the time, suggested Young Ja Kim, a community relations specialist with the D.C. Lottery Board, who previously worked with the police department. In a tiny operation, spending the day in court can mean shutting down the business—while the mortgage continues to mount.

However, "one of the problems that you run into," noted one young police officer, "is you're on the scene of the crime, and . . . they won't close the store. You go to the scene of a robbery— and even I've been to the scene of a shooting—and they're still selling liquor. You tell them, 'You have to close the door in order to process the crime scene,' and they don't understand that."

Building Bridges of Understanding

Whatever the case, improving relations with customers has become a crusade among Korean business leaders who vividly recall the racially charged, if unsuccessful, boycott attempts they have seen in Washington. The first came in 1986, after a Chinese carryout owner who waved a gun at a patron was mistaken for a Korean. The most recent was in 1990, when Koreans bought the Mega Foods Store on H Street NE from its unsuccessful black owners.

The newsletter of the Korean American Grocer's Association drills in lessons: "Speak only English on the selling floor and answer the phone in English"; "Although your store may be old, keep it clean and attractive"; "Learn about holidays celebrated by your customers such as Martin Luther King's birthday and decorate your store accordingly" and "Cheerfully handle all customer complaints—never argue with a customer."

The Korean American Grocer's Association has awarded 10 $500 scholarships to black students. It makes a point of giving annual community servi[ce] awards to top police officers in each of the city's se[ven] police districts.

The Korean American Chamber of Commerce [has] given homeless people Christmas dinner. One groc[er] handed out 1,000 Thanksgiving baskets. Joint s[er]vices between churches are burgeoning, such as [the] one organized in March by the Rev. Albert Galln[er] Jr., of Mount Carmel Baptist Church. A Good H[ope] Road SE block party that served 650 members of [the] community 450 pounds of short ribs was only one [of] several Christmastime observances attempting [to] bridge the gap.

Leaford Williams, a former U.S. State Departm[ent] officer who believes himself to be one of fewer th[an a] half dozen blacks in the United States fluent in [Ko]rean, has been active organizing outreach progra[ms].

Deputy Chief Richard Pennington of the 7th Po[lice] District in Anacostia has been to Korea three time[s], the first time for a break from a tour of duty in V[iet]nam.

More recently, he visited during a tour spons[ored] by a local black church group, and one sponsore[d by] local Korean businessmen. He has tried to bring [the] lessons he learned back to Washington. It was hi[s ef]forts that produced the meeting with Korean [busi]nessmen at which Taggart spoke.

"Probably the most important thing I learned [was] the hard drive, the motivation of Korean people. [The] intensity level for them to succeed is just so high [and] they bring that to America. Another thing I lea[rned] was their willingness to help each other . . . their [fam]ily values are very strong.

"But it's difficult for Koreans to stand up an[d ex]plain these things because of the language barri[er]. In my presentations, I bring to the community [first-]hand knowledge of all the cultural diversity tha[t I] learned."

Such understanding, he said, is the key tha[t will] "bring both parties together."

For Korean Merchants, Cultural Clashes Fan the Flames of Misunderstanding

Gulf Between Area Shopkeepers, Patrons Wider in Poor Communities

Last of three articles

By Joel Garreau
Washington Post Staff Writer

Each night D.C. police Officer Catherine Taggart scrambles to position her squad car to protect as many Korean-owned businesses in Anacostia as possible.

But when she goes into those same stores as a customer in civilian clothes, this black woman does not always feel welcome. In a recent meeting between officers and Korean businessmen, she bluntly told them how gratified yet "shocked" she was recently to find a Korean shopkeeper "talking to me and thanking me for just buying the newspaper, and telling me to come back into his store."

"I had to turn around and look," she told those at the meeting. "Normally my money is taken and nothing is said. People just want to hear, 'Hi! Thanks for coming into my store.' Just 'Thank you.' "

Her reaction is a reflection of the clash that is reenacted every day in shops owned by Korean immigrants and patronized by Americans, often poor black people in the area's toughest neighborhoods. The conflict detonated in the Los Angeles riots, where more than two-thirds of all businesses damaged or destroyed in the South-Central area were owned by Koreans.

The conflicts that do arise are frequently described as racial. But beyond that, the Confucian-based culture that Koreans bring with them directly contributes to the misunderstandings that are so irritating to native-born Americans.

Business, church and police leaders agree that ethnic relations in the Washington area are nowhere near as explosive as in Los Angeles. Although animosity between blacks and Koreans is easy to find locally, it is equally easy to find black customers who are satisfied

CAPITALIZING ON THE AMERICAN DREAM
KOREANS AND THE CHANGING FACE OF SMALL BUSINESS

with the treatment in many area Korean stores and who show empathy for the shopkeepers.

"I feel a rapport with them," said Christopher Reed, a 24-year-old courier who was shopping in a largely middle-class black neighborhood. "They are a sad, bleak people."

Three themes emerged from scores of interviews with black customers of Korean shops locally: some bitterness lingers and people can cite slights they have suffered, yet many add they have noticed improvements in how shopkeepers treat customers. Moreover, many agreed that the intensity of conflict depends on

See KOREANS, A10, Col. 1

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Justice, Community and Differences: The Challenge from Indian Country

Seeing differences as worthy of honor and respect requires education and understanding

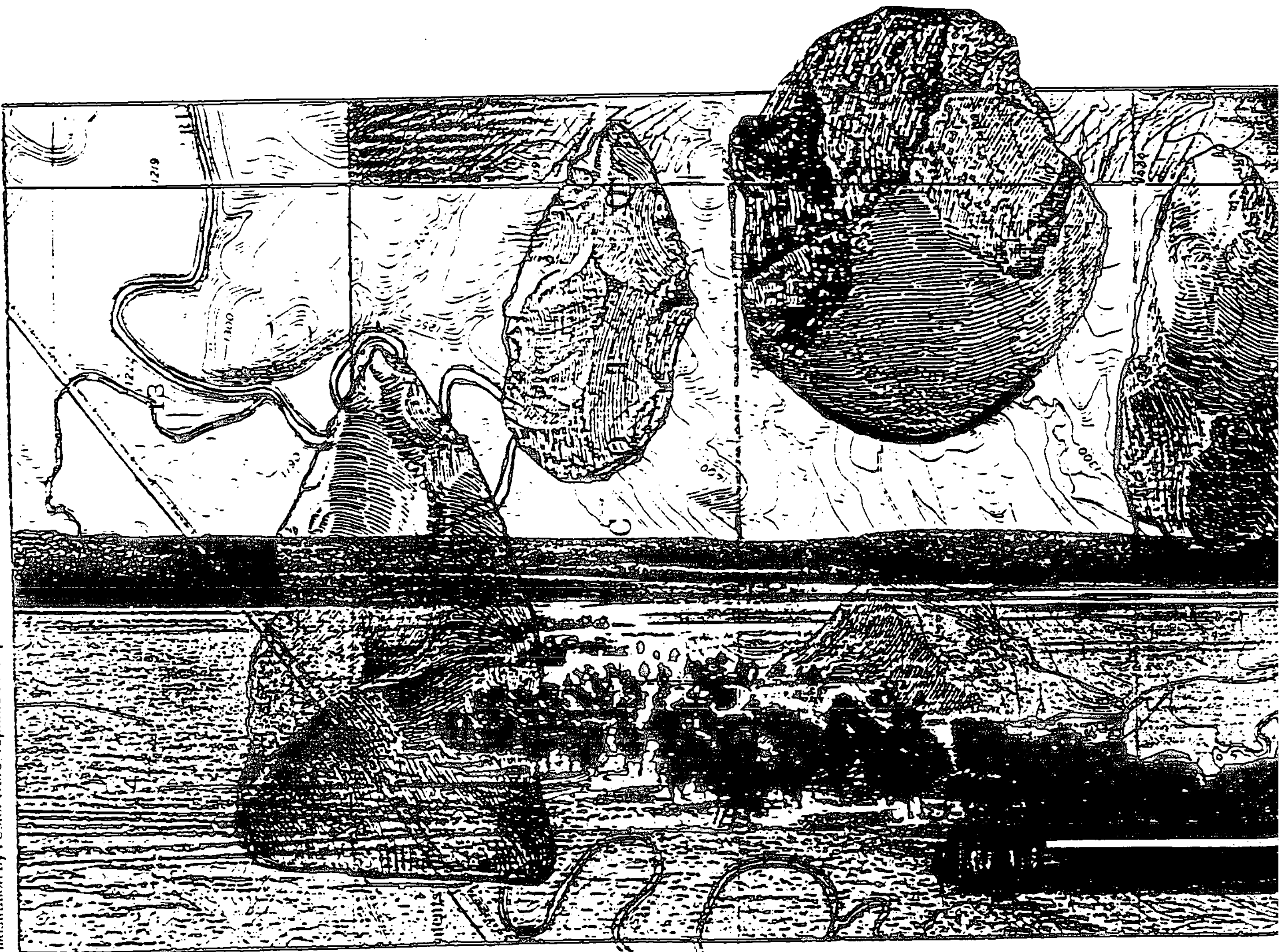

Illustration by Lester Dore; reprinted with permission from the March/April 1992 edition of The Heartland Journal

With the perspective of one who comes from Indian country, I would like to explore three basic themes that bear on the challenge of diversity. First, the issue of tribal sovereignty; second, developing an understanding of how we think about and approach the notion of difference; and lastly, and I think this is particularly important for people who actually work in states with significant Indian populations, the issue of reconciliation.

If someone were to ask "How many sovereigns exist in this country?" most of us would immediately answer two, the federal government and the states. Period. Case closed. Well, that answer happens to be wrong, because there are basically three sovereigns within our constitutional system. The third sovereign, of course, is the Indian tribes or the Indian nations.

It is important for all of us engaged in the educational enterprise to make sure that this very basic point becomes the cornerstone of any educational programs for Native Americans as well as for non-Native Americans. For many reasons, it is absolutely critical for non-Indian people to learn that tribes have recognized sovereignty.

One of the problems, of course, is that the constitutional dimensions and parameters of tribal sovereignty are not always clear. It is not always possible to define the nature of tribal sovereignty in any particular dispute. What is important is that all the citizens in this country, Indian and non-Indian alike, realize that tribal sovereignty exists, because without this realization all our concerns for Native Americans, for tribes and for Indian nations fall by the wayside. Indian nations and Indian people have to then spend so much of their time struggling to convince people that they really are sovereign before even getting to the issue in dispute. Much energy—and, arguably, needless energy—is expended in convincing people at the local, state and national level that tribes really do have sovereignty. Until that is overcome, it can be very, very difficult for Native Americans and tribes to take their rightful place within our constitutional democracy.

One bonafide question people often ask is "Where does tribal sovereignty come from?" You might read the Constitution and say, "Well, where is it?" Well, as far as I can tell, in at least two places. The first is in Article I, Section 8, referred to as the Indian Commerce Clause, which recognizes that Congress has a right to regulate trade between the states, foreign nations and Indian tribes.

Tribal Sovereignty Recognized

While not being very definitive, this is recognition—in the Constitution—that Indian tribes are sovereign. The tribes are not quite foreign nations, because the expression "foreign nation" is also used, but they are apparently not states because the term "Indian tribe" is used as well as the word "state". Thus, there is a kind of special sovereign recognition of Indian tribes within the Constitution.

Unfortunately, both Congress and particularly the Supreme Court have been very unclear over the past 200 years in specifying the nature of tribal sovereignty, yet it is very definitely mentioned in the Constitution.

The second source of tribal sovereignty arises from the concept of treaties. This is particularly important in 1992, the 500th anniversary of the arrival of Columbus in the Americas. Incidently, I don't quite understand why we celebrate the voyage of someone who was lost and didn't know where he was. The commonly-held perspective on this event is that Columbus is "discovering" something; the view is from his ship. In my opinion, this is the wrong emphasis. What we ought to be concerned with is how the landing looked to the people who were already here. This is not history as it is generally taught, and it's not necessarily pleasant.

What happened when Columbus and his European followers came to this country and found people here? Despite the accounts given in our conventional history books which claim that this was a virgin territory, this was not really the case. Obviously, it is easier to steal something if you say that no one was here. But if you accept that there *were* people here when Columbus arrived, then you must also look at how those people were dealt with. The indigenous people of America were dealt with in different ways. One was simply to kill them and take their land—steal it and expropriate it. I don't mean that as an exaggeration; it is simply a fact.

But it is also true that in the Western legal tradition we profess a commitment to the rule of law, and try, as a general rule, to deal with people in a lawful, legal manner, not simply to steal what belongs to others.

The legal device that was used in dealing with indigenous people, at least in some cases, was the notion of a treaty. This is important because implicit in a treaty is a recognition of sovereignty. That is, you don't make a treaty with a group that is not a nation, a group that lacks nationhood status. Therefore, the principle of sovereignty, besides residing in the Constitution's Indian Commerce Clause, also resides in the practice of

having made over 400 treaties with various Indian groups in this country.

Supreme Law of the Land?

First and foremost, treaties are premised on an acceptance of the sovereignty of the people you are treating with. Once a treaty is signed, the Supremacy Clause of the Constitution states that treaties are the supreme law of the land. So, with these 400-some treaties, backed up by the Supremacy Clause, one might conclude that the Indian tribes ought to be on solid footing, legally speaking.

However, one of the trends that developed in our legal system over time, particularly with regard to Native Americans and their tribal sovereignty, is a real schizophrenic view of what tribal sovereignty is. On one hand is the sovereignty recognized in treaties, backed up by the Supremacy Clause which recognizes treaties as the supreme law of the land. But, on the other hand, there are decisions by the Supreme Court that recognize—and continue to recognize to this day—the unilateral right of Congress to abrogate treaties. It is very hard to see how these two different approaches can be reconciled, but this is just one of the tensions and ambiguities—a very harmful destabilizing ambiguity—that we are faced with in Indian law.

In thinking about Indian tribes and their rights, sovereignty is an absolute bedrock principle. The greatest number of problems concerning tribal sovereignty today generally involve the extent of authority that Indian tribes have over non-Indian people who live, reside and own property on reservations.

One thing that surprises people (at least it surprised me when I first came to Indian country), is the discovery that reservations are not strictly for Indian people and that non-Indian people live and own property there as well. When disputes arise between Indians and non-Indians, the central issue is frequently the extent of tribal authority over non-Indians and their property. Of course, non-Indians, by definition, aren't Indians. They don't participate directly in the political life of a tribe: they can't run for office and they can't vote. In recent years, at least in the last 30 to 40 years or so, there has been a tremendous resurgence of claims of tribal sovereignty as tribes seek to assert their authority over non-Indians and their property. It is often these claims establish the parameters for the various issues which arise in Indian country.

One might think that the Democratic and Republican parties would concern themselves with these issues. This is not the case, at least not in South Dakota. Indian political issues play no role whatsoever in the formal political life of the state in terms of the major political parties.

If a question arises in South Dakota on an issue that relates to Indians, no one asks "What is the Democratic position?" or "What is the Republican position?" There are no positions. Why? One might argue that there is a history of racism, and that is a small part of the answer. But the larger reason is that most of the people involved in major party politics have little knowledge of these issues and don't want to talk about them. This is one example of why there is a tremendous need for education on these foundational issues. An educated citizenry is essential if these issues are to take their rightful place in the official educational, legal, and political discourse within the state.

Looking at Difference

My second theme which, I think, is related to the first, centers on the whole notion of "difference." This notion is explored in Martha Minow's stimulating and insightful book *Making All the Difference*, which I highly recommend. When dealing with reservations, tribal sovereignty, and Indian people, just as with other groups in our society, the whole question of "difference" arises. Even today there are people who ask "Why do Indians stay on the reservation?" Many Indians on reservations—at least in South Dakota—are impoverished and face a variety of social problems. Why do they stay? Why don't they join the mainstream where there is more opportunity?

Most Native Americans don't want to leave the reservation. They have pride in their own language, culture and homeland. For them, a "homeland" is not merely a physical place but a spiritual and emotional reality that nourishes them individually and collectively. These are differences that are important for us to understand and respect.

Often in the law, we take the laudable view that differences are stigmatizing and harmful. We see the stigma of difference, and we march forward under the banner of the Equal Protection and Due Process Clauses to eradicate it. This attempt to erase the stigma of difference is a very positive thrust within our legal system. But part of our understanding is missing, because while there is the stigma of difference, there is also the pride of difference, a distinction that, in my view, is important to learn and know.

The stigma of difference is to be eradicated: that, I think, is something we can all agree on. But I also think that some of us, particularly those of us who are from the majoritarian society—and particularly majoritarian white males—must realize that there is also a pride of difference. We need to understand where that pride of difference comes from and how to recognize it.

The Pride of Difference

Understanding the distinction between the stigma of difference and the pride of difference is really a critical issue: to try to understand when there is a stigma of difference, when Indian people are being discriminated against and when that stigma ought to be crushed. But we also should be sensitive to recognizing and nourishing that pride of difference and not crushing it, either inadvertently or advertently. Pride of difference, after all, is what a pluralistic society is all about.

It is important to encourage in our programs and in our students, particularly in these times, which economically and otherwise are very constricting, to welcome differences, to celebrate differences, to approach them, because by doing so we can find something to learn and something to celebrate. In these times we seem to be moving in other directions, because, I think, we fear difference and are threatened by it. We feel comfortable only if people are like us. That is dangerous, and simply impossible in a society like our ours, with its tradition of pluralism—we just don't have a uniform society.

We must encourage programs that help our students learn to respect difference and honor difference. If they don't, the future doesn't augur very well. In a global context, people want their differences respected. They say "We are different from you and we want you to respect that. We can get along. We can be friends both individually and as nations—but you must respect us." Respect is just not going to be forthcoming if your goal is to make people over in your own image. A great deal of space is required if people are to take on their individual and social identities. Part of what we think is important in this country is the notion of choice, that people should have the right to choose how they identify themselves and what kind of differences they want to

like on. But in constructing and viewing that society, it is important that we see these differences as worthy of our respect and honor.

My final theme is one that is important in Indian country itself, and that is reconciliation. In South Dakota two years ago, the governor officially proclaimed a year of reconciliation between Indian and non-Indian people. This was seen as a very positive kind of action, that is until one peeled away some of the layers and examined the real meaning. Does reconciliation mean that we should shake hands with Indian people and go to powwows and other such events? Well, that's fine, but if that's as far as it goes, it is too superficial.

Confronting History

Reconciliation is about confronting history, and in the context of Indian and non-Indian relationships the history is not a very pleasant one. It is not simply a case of looking back through history and saying "Well, that's in the past." One hears that refrain quite often—"Oh, that happened a long time ago." But history is *not* in the past—it's right here, right next to us. It's our shadow and it's always with us. We can't just think about these things in a linear fashion because history isn't linear. Mistakes made in the past, unless we actively try to understand and undo them, will continue to distort the present.

For example, in South Dakota there is a beautiful area in the western part of the state called the Black Hills. The Black Hills, *Paha Sapa* as they are called by the Lakota, are part of the traditional Lakota homeland, recognized and preserved in the Fort Laramie Treaty of 1868. Shortly after the treaty was signed, General George Custer led a scientific expedition in the Hills and discovered gold. Of course, whenever people from Europe discover gold they seem to lose all control of their rational faculties. As a result of Custer's discovery, people poured into the Black Hills to prospect for gold. It wasn't their land but they came just the same.

Given the treaty, the federal government said "Well, we'll negotiate a new treaty and see if the Lakota people will cede the Black Hills to the United States. We'll try to buy it from them. That's fair enough." When the officials arrived from Washington to negotiate, the Lakota people said, "No, we don't want to sell this land. It is a sacred part of our landscape."

A normal reaction would be to reply "Okay, that's the end of it. We can't buy it because they won't sell it." But that's not how the federal government responded to the Lakota; it just took the land. Congress simply passed a unilateral act in violation of the Fort Laramie Treaty and confiscated 7.7 million acres in the Black Hills—just stole it outright. Now, how can you deal with a situation like that? How can you put things right?

From the very beginning the Lakota people wanted to make things right. Unfortunately, in 1877 Indian tribes didn't have standing to sue the United States government. They had to wait until 1920 for a special jurisdictional act which authorized their lawsuit. This lawsuit languished in the courts for 60 years before it finally reached the Supreme Court in 1980. The Court concluded that the government did take the land, but could have done so anyway because under the power of eminent domain, the government has the authority to take private property for public use. The only problem was that the government forgot to pay for it back in 1877, so the Court ordered the government to pay for the land, more than 100 years later.

What the Lakota Want

For the Lakota people, however, the important issue is return of the land, not compensation for its confiscation. The federal legal system has never authorized or ordered the return of confiscated land to an Indian tribe. Congress has done so occasionally but the courts never have. The Lakota people refuse to accept the money from the 1980 judgement—it is still sitting in banks back in Washington earning interest. The Lakota say "We do want the money, but we want the money *plus* the land. And until we get the land we're not going to take the money, because we know that once we take the money, we'll never get the land."

Much of the 7.7 million acres is owned by individual non-Indians; some is owned by state, county and local governments. The Lakota don't want that land back; all they want is the land still owned by the federal government, about 1.2 million acres. "Just give us back the land the federal government still owns," the Lakota say, "turn it over to us in a thoughtful way, and non-Indian owned land will not be affected."

One would think that the Lakota offer provides an incredible opportunity to right this historical wrong. Usually when historical wrongs happen there is little chance to correct them. This situation presents a tremendous challenge to our commitment to justice. In South Dakota, however, there's overwhelming opposition to the Lakota proposal. The governor, both houses of the state legislature, two United States senators and the one congressman all oppose it. Even those who consider themselves sympathetic to Indian issues and concerns are opposed to any Black Hills settlement. For many people, this is an issue that seems very difficult to discuss.

Again, the problem is twofold. One is that some people can't believe this very, very brief synoptic history that I've given. They say "What? I never learned that." One of the aspects of education which again manifests itself very often in the context of education about Indian issues is that not only do we sometimes fail to teach basic facts to create a knowledge base, but we have such an investment in education that education certifies a certain version of history as authentic. If you didn't learn about the Black Hills issue, if you didn't learn about tribal government, not only do you lack that knowledge base, but when it is introduced to you as an adult you see it as inauthentic as well.

Marginalized in History

As a result, the tribes must struggle against this situation, a situation which marginalizes them in the educational process. It's very difficult to capture authenticity when you've been marginalized. Often, tribes are not even marginalized; they are just out of the picture entirely. Being on the margin indicates that you're actually on some border. In many cases, Native Americans in history have not even been inside the schoolhouse at all.

Even when significant numbers of Indian people are not present in a particular location, these issues are of absolutely critical importance. For better or for worse, many of these issues will be determined at the federal level, and, therefore, citizens around the country need to be informed about issues involving Native Americans. I don't think it's acceptable to say "Well, we don't have any Indian people or tribes in our state so it's not important." It *is* just as important.

There are three important suggestions relating to reconciliation that I would like to leave with you. One is to listen. This seems to be very difficult for non-Indian people to do. We like to fill space. We like to talk, to have some sort of buzz

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and scope of the *Jacobson* decision in future cases in which entrapment is raised as a defense. Because the Supreme Court never spoke of due process or any other constitutional provision, it may well be that the *Jacobson* decision will only affect federal courts.

Nothing in the *Jacobson* decision will affect the ability of government agents to engage in undercover operations, although it is possible that some of those operations may not lead to criminal convictions. In the overwhelming bulk of cases, a defendant who willingly violates the law after the government provides an opportunity to do so will be found to be predisposed to break the law despite the absence of any proof that the defendant ever previously violated that law or expressed a willingness to do so. It appears that Justice O'Connor, in her dissent, has engaged in a common practice of dissenters of exaggerating the effect of a decision with which she did not agree. It is of course possible that her dissent is correct in viewing *Jacobson* as having modified prior law regarding entrapment. If that is true, entrapment will nevertheless remain a difficult defense to prove although its scope may have been slightly broadened by the court's decision.

Alan Raphael is an Associate Professor of Law at Loyola University Chicago School of Law. He specializes in teaching in the areas of criminal law and procedure.

Challenge

(continued from page 3)

the development of positive self-esteem in African American students. She cites the objectives of the Indianapolis Public Schools' multicultural education program as an example of approaches that respond to a need and should be replicated elsewhere.

What is the "American Experience?" Daniel Ramirez's colorful description of the diverse, expanding Hispanic community in the United States (focusing on the Chicano) is interspersed among his analysis of the intersection between American law, with its roots in Anglo-Saxon tradition, and Chicano culture and history. This blending of people and history offers a striking commentary on the constant conflict between Hispanic and non-Hispanic cultures and the failure of laws and political and educational policies to mitigate these conflicts.

The strained relationship between the Native American people and non-Native Americans offers an illustration of the failure of law to protect the rights of groups from the interests of the majority. Frank Pommersheim explores of the legal origins of tribal sovereignty within the United States Constitution and the complex issues of rights in direct conflict. He examines difference, urging the eradication of the stigma of difference and the nourishing of the pride of difference. Professor Pommersheim calls for an increased understanding of the history of Native Americans within the elementary and secondary school curriculum. In addition, he asks for individual action to support the resolution of long-standing legal conflicts.

I am grateful to these authors for their presentations at the seminar as well as their efforts in preparing these articles. These articles question foundational thinking and challenge us to contribute in the redesigning of our national identity.

I also wish to express my thanks to those educators who contributed the classroom activities contained in this issue. Their efforts illustrate how law-related education can illuminate some of the hidden and shadowy areas of our nation's past while helping students address diversity in a thoughtful and insightful manner.

We hope that this issue of *Update* helps to inform discussions about multicultural issues in schools and the ways that law-related education offers a framework for further examination of the critical questions of where we have been, where we are and where we are going.

George S. Perry, Jr. is Guest Editor of this issue and is Assistant Staff Director, ABA Special Committee on Youth Education for Citizenship.

Indian Country

(continued from page 19)

going on. But we don't particularly want to listen. Just consider your own everyday conversations and you'll understand what I mean. When we say "I understand what you're saying" or "Sure, I know where you're coming from" we are actually communicating the exact opposite because we're not bothering to listen to that person.

Listening—and Understanding

For Indians, being listened to and really being understood are extremely important. We have to keep in mind that they are often coming from a very different place than the place that we're in. It is essential to know where they're coming from historically, culturally and socially.

What do they have to bring to this process? For example, Native Americans have a very different view of history, a very different view of the meaning of the land. The land is not just something to be exploited for profit. Many Indian people regard the land as sacred. Listening is important, as is its corollary, to learn. Non-Indians, and non-Indian educators in particular, must be committed to learning. Sometimes as adults, as busy people, it's hard to commit ourselves to learning this. But, on another level, it's not understandable or acceptable because people—if they really are serious—must commit themselves.

My last suggestion is to act. It is not enough simply to gain knowledge; you have to be willing to act on it as well, whether in your family, your community, your church, or your workplace. You must be willing to talk about these issues. Because there is a certain amount of risk in talking about issues that are unpleasant or unpopular, many times we just let it go by. For Indian people and for their future—for the future of all of us, really—we can't let it go by.

From discussions with my friends in Indian country, I sense that that's what they want—they want to *see*. Why? It is because Indian people are very good at watching. They have heard much over the years, many words spoken both privately and publicly by those who profess to be committed to their issues. For Indian people, actions are much more important than words, and they watch very carefully what people are actually doing.

It is incumbent upon us, if we are committed to justice and to righting the wrongs of history, to act. Not to act recklessly or heedlessly, but to act in concert with Indian people in a relationship that acknowledges differences and views them as worthy of honor and respect.

Frank R. Pommersheim is Professor of Law at the University of South Dakota School of Law. He also serves as Chief Justice of the Cheyenne River Sioux Tribal Court of Appeals and is Associate Justice of the Rosebud Sioux Tribal Court of Appeals.

ADDITIONAL INFORMATION

AFRICAN AMERICAN BACKGROUND INFORMATION

Excerpts Taken From: *Twelve Training Modules for Rehabilitation Service Providers*
Rehabilitation Continuing Education Programs Consortium (RCEP)
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There are several key factors that warrant attention any time African American culture is discussed. Some of these factors include: 1) the manner in which African Americans came to America; 2) their role and treatment once in America; 3) the impact of racism on growth and development in interracial relations; 4) the power of the Civil Rights Movement (Martin Luther King, Jr., Malcolm X, Reverend Jessie Jackson, Stokley Carmichael, Rosa Parks, etc.); 5) the need to embrace an asset-orientation (It should be noted that most of what people think about African Americans is negative); 6) history classes in the overwhelming majority of schools in America do not teach a comprehensive view of American history. Thus, many of the contributions of African Americans are lost, not discussed, or diminished; and 7) the need for an empowering philosophy dealing with African Americans recognizing the circumstances that African American youth must experience in their journey into dominant society.

Any attempt at crystallizing ideas about African American culture must consider those aspects shared with other oppressed people, those aspects drawn from the majority, and those unique aspects of African Americans. Thus, before Juvenile Justice staff can work effectively with African American youth, they must have some knowledge, understanding, and considerable respect for these youth's uniqueness. Although African American culture is multi-faceted, it includes the arts, music, art literature, the role of religion and church, social organizations, family influence, and extended kinships.

Cottingham (1974) emphasized some important aspects of black culture when he stated:

> The formal and informal devices that contribute to black residential segregation also reinforce distinct aspects of urban black culture or ways of perceiving reality. This can also be said of rural and Southern blacks. Despite the fact that slavery eradicated African social and political influence upon blacks in America, oral forms of communication have ensured plus the saving of certain aspects of music, religion, and lifestyles. Blacks basically share the values of American culture but their past has provided them with perceptions and idioms which cannot be entirely duplicated by white America though often imitated (p.11).

Black culture is observed most vividly in situations that are separate from other groups. In their culture, African Americans express their desires, feelings, and intentions. As a result, the essence of African Americanism is labeled "Soul". For African Americans, "soul" involves identification with other members of their group, endurance, and a particular lifestyle. Thus "soul" represents a key to African American culture because it depicts a mode of communication and understanding.

There is no such thing as a single personality type for describing the traits of all African American person. The concept of "black power", which is viewed by most African Americans as reflecting positive aspects of their personality, is important. The issue of "black power" was seriously raised during the summer of 1966 and as a result, numerous definitions of the concept were advanced. Any and all of these definitions have relevances to understanding African Americans. For the purpose of advancing an asset-orientation toward African Americans, "black power" is viewed as being proud of black, self aware, and acknowledging the accomplishments, achievements, and culture of African Americans. In addition, "black power" means that: African Americans are capable of conducting affairs of their community; African Americans possess self love and esteem; African Americans can acquire skills and perform useful tasks; African Americans can and have made useful contribution to American society; and "Black is Beautiful" (Atkins, 1979).

Another notable area in better understanding African American culture and history is the value placed on education. Lee (1983) stated:

> ... Many black American families have believed that an education was the route to a better life and a step up the social-economic ladder.

It should be remembered that the goal of this mini review of African American issues was not to be a comprehensive or inclusive body of knowledge. Rather, the goal was to highlight some of the important aspects of the African American experience in the hope that Juvenile Justice staff will assume responsibility for more study of in-depth information to heighten their awareness. Juvenile Justice staff should understand the experience of African Americans in this country, the forced manner in which they were brought to this country, their similarities to and difference from the rest of America, and their self identification. These experiences are all part of the knowledge base needed by competent rehabilitation counselors to promote the most effective service delivery system possible especially for African American youth.

African American Youth and Family Issues

The link between African Americans and their families is significant. Although the research focused on adolescence in general is limited, the study of African American youth is even more sparse. Yet, many think that they know who the African American youth is in this society. Much of the "knowledge" is derived from newspapers, magazines, and television headlines which characterize these youth in most frightening and negative ways. It is often thought that the youth has the opportunity to value him or herself and find the strength to withstand the negative images of themselves so vividly displayed in newspaper headlines.

Adolescence has been defined by McKinney, Fitzgerald, and Stommen (1977) as "a time of transition, a period in the growth cycle which marks the end of childhood and the promise of adulthood. For many youngsters it is a period of uncertainty and even despair; for others it is a time of close friendships, of breaking ties to parents, and/or of dreaming of the future" (p.21). This description of adolescence is appropriate for the African American youth.

> Yet, adolescents live in an organic crazy-quilt of environments. The patches that make up their daily existence are in a constant state of flux, their colors and positions changing, seemingly without sense or purpose. Yet, in time as the adolescent passes into adulthood, this crazy-quilt takes on a more recognizable, orderly, and stable design (Glynn, 1984, p.271).

The following information is an attempt to introduce the Juvenile Justice staff to some of the factors that warrant consideration when dealing with African American youth that relate to family concerns. First, Hall and King (1982) have identified five key strengths of the African American family. They defined family strengths as "those traits which facilitate the ability of the family to meet the needs of its members and the demands made upon it by systems outside the family unit" (p.540). The strengths that Hall and King cited are kin-structure, elastic household, resilient children, egalitarian two-parent relationships, and steadfast optimism.

Similarly, Hines and Boyd-Franklin (1982) support the belief that it is critical for the Juvenile Justice professional to understand and include resources and strengths that can be mobilized to provide assistance to African American families. They cite kinship bonds, role flexibility, extended kinship networks, religion, work, and education as important variables. The

high value that African Americans have placed on education, religion, and work are viewed as being most important in helping to eliminate some of the problems faced by African American youth. Slavery disrupted the kinship bond. Despite efforts to totally disassemble the African American family, loyalty and strong kinship bonds have been passed from generation. In addition, the concept of the female head of household is one of considerable debate and it is important that the Juvenile Justice staff remember that female head of households have both assets and limitations associated with them.

It is imperative to understand the importance of work and education in the African American family. Hines and Boyd-Franklin (1982) remind us that:

> Work and education are highly valued in black families ... the attempts of parents to instill these values in their children are potentially undermined by the realities of the racist American systems. ...Education is viewed as a process most likely to ensure work security and social mobility. Great sacrifices may be made so that at least one child can go to college or graduate school. ...Black parents generally expect their children to take advantage of opportunities that they were denied and to surpass them in achieving the "comforts of life". Youth are encouraged to pursue careers that offer the greatest security. Children who earn enough to be self-supporting and to maintain a comfortable standard of living may win as much parental approval as those who pursue a professional career (p.98).

Numerous factors impact upon the African American family and its members. Pinderhughes (1982) points out that three major sources of influence impact African American families: (a) residuals from Africa; (b) adaptations; and (c) responses to the "victim" system. These factors provide significant challenges for African Americans to sustain themselves. The sensitivity to these factors is crucial.

1. External systems, such as the extended family, friends, ministers, employers, or the school are able to support the family.

2. The family has flexible boundaries and can use appropriate external support.

3. There is congruency in perceptions of roles among family members.

4. There is a stabilized power of balance.

5. Family members are differentiated (Pinderhuges, 1982, p.115).

As with any group, assets can become liabilities. Therefore it is necessary for the rehabilitation counselor to individually evaluate each family to determine its strengths and liabilities.

Lee (1983) reminds us that the family is often cited as the major player in assisting youth in developing the necessary values and self-awareness to function as appropriate adults. Clearly, the area of self-esteem for African American youth needs to be incorporated into any understanding of African American youth.

In summary, Juvenile Justice staff must approach the African American family from the perspective that there are strengths within the cultural and social contact of their environment. In addition, staff need to foster positive self-esteem by promoting a sense of worth, embracing acceptance and understanding and celebrating the assets of being an African American. The Juvenile Justice staff must be sensitive to "cultural paranoia" (Hines & Boyd-Franklin, 1982, p.104), the role of racism in the development of the African American family, and the overwhelming need for consistent, comprehensive, and long term involvement of all citizens in eliminating the lack of access to American's mainstream for many African American families and their youth.

ASIAN AMERICANS AND PACIFIC ISLANDERS BACKGROUND INFORMATION

Excerpts taken from: Asian American and Pacific Islanders - Lawrence K. Koseki, DSW - manuscript to be included in a book entitled Understanding Cultural Diversity, *American Correctional Association, 1993 (expected publish date).*

According to the U.S. Census Bureau, the term Asian Americans/Pacific Islanders refers to a set of the U.S. population subgroups with roots in countries of origins in the Far East, Southeast Asia or the Pacific Islands (American Public Health Association 1982). Also included are people from the Indian subcontinent (O'Hare 1992). As the term suggests, the classification consists of two major population subgroups. The Asian Americans include peoples whose ancestral origins are from Bangladesh, Bhutan, Burma, Cambodia, China, Taiwan, Mongolia, Japan, Korea, Hong Kong, Macua, Malaysia, Indonesia, Maldives, Nepal, Pakistan, India, Singapore, Sri Lanka, Laos, Thailand, Vietnam and the Philippines. The Pacific Islanders are represented by such peoples as Fijians, Guamanians, Native Hawaiians, Samoans, Tongans and Micronesians (O'Hare and Felt 1991; Wykle and Kaskel 1991), the latter from such island nations as the Commonwealth of the Northers Marianas, Marshall Islands, Palau and the Federated States of Micronesia.

There are more than thirty distinct ethnic groups which comprise the Asian American/Pacific Islander census category. Such a classification is essentially a socio-political category since each of the ethnic groups do not share a common language, religion or culture. This classification was, in part, conceived in the late 1960's and early 1970's as a census-type definition to accommodate the demands from Asian and Pacific Island communities in the late 1960's and early 1970's. With the very small numbers, various Asian and Pacific Island groups realized the need to coalesce to draw attention of governmental and non-governmental organizations to their problems and needs. This was especially critical since the AA/PIs were keenly aware of society's misconception and pervasive stereotypes of Asian and Pacific Americans being model citizens who took care of their own problems (Koseki 1976).

Asians have a long history in the United States. The Chinese immigrated to America as early as the 1820's (Tseng and Char 1974) and possibly earlier (Miller 1969). Japanese and

Filipinos[1] were other major waves of immigration from the Asia-Pacific Basin in the late 1800's and early 1900's. As a result, these groups are represented by sixth and seventh generation Americans as well as recent immigrants with discernible social and cultural differences among the multigenerational groups within each ethnic group. In contrast, common among these early immigrants were the prejudice, injustices and racism that they all experienced. Another common characteristic was the fact that they all represented cheap labor imported to do the kinds of work considered unfit for whites (Jacobs and Landau 1971). Recent immigrants, especially from Southeast Asian countries face similar problems of earlier immigrants -- that of low English literacy, low socioeconomic status, difficulties in adapting to the customs and mores of their newly adopted country -- and the racism and discrimination that all minority groups experience.

Before the term Asian Americans/Pacific Islanders became institutionalized, various Asian and Pacific Island groups relied upon their ethnic-specific, hyphenated American label, e.g., Chinese-American, Japanese-American, Korean-American and Filipino-American. Such labels were a message to the majority of society that they too were American citizens despite their different physical characteristics and the fact that many of their parents were non-English speaking aliens without rights of citizenship. For Japanese-Americans, being a hyphenated American took on a greater meaning upon the outbreak of World War II with serious challenges to their patriotism and loyalty and by the mass evacuation to concentration camps without due process (Thomas and Nishimoto 1969; Weglyn 1976).

Interestingly, while most Asian groups used hyphenated ethnic labels with their ethnicity first, Hawaii's Japanese-Americans preferred the term Americans of Japanese Ancestry or AJA's.

The Asian Americans and Pacific Islanders in the U.S. represent more than thirty ethnic-specific population subgroups with no common language, religion and cultural background. All have had similar encounters with racism, injustices and prejudice. With different immigration waves even within specific ethnic groups, the AA/PIs are less homogenous than they first appear by such factors as ethnic-specific groups, cohort and generational differences. This population represents the most diverse of America's major minority groups.

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[1]The term "Pilipinos" is preferred by Pilipino communities since there is no "f" consonant in the alphabet.

This section is taken from Asian Pacific Americans: A Handbook on How to Cover and Portray Our Nations Fastest Growing Minority Group, *Bill Sing ed. NCCJ, AAJA, AAPAA.*

DEMOGRAPHICS: A Statistical Profile

Though Asian and Pacific Americans are the nation's fastest-growing minority group, measured in percentage growth, there is little current demographic data about them. Instead, most of the portrait that can be painted of Asian Pacific Americans and their lives comes from the 1980 U.S. Census. That population study was conducted before the Refugee Act of 1980 forever altered immigration patterns. As a result, the 1980 Census understates populations of Southeast Asians, including Vietnamese, Cambodians, Laotians and Hmong, experts say.

The 1980 U.S. Census identified 19 separate Asian Pacific ethnic groups. Of the many groups, only five -Japanese, Chinese, Filipinos, Koreans and Vietnamese- can be analyzed in demographic detail, based on the Census. And even an examination of these groups can be hindered by gaps in available data.

Further information on Asian Pacific peoples can be found by contacting the U.S. Bureau of the Census; Population Information (301) 763-5002; Estimates Research, Race (301) 763-7964; Race and Ethnic Statistics, Ethnic Population (301) 763-7571; Race and Ethnic Statistics, Race (301) 763-2607 or (310) 763-7572.

Because several million Asian Pacifics have immigrated to the United States since the 1980 Census, more recent demographic data can be obtained from Asian American studies programs at colleges and universities throughout the United States; library reference departments, Asian American community groups and specialized demographic research organizations such as the Population Reference Bureau in Washington, DC (202) 693-8040 or, in California, the Population Research Unit, Dept. of Finance (916) 322-4651.

Excellent demographic information, some of it included here, also can be found in the May, 1985 issue of the magazine American Demographics, which featured the work of Bryant Robey of the East-West Center in Hawaii and Leon F. Bouvier and Anthony J. Agresta of the Population Reference Bureau. The U.S. Commission on Civil Rights in June, 1988 also published detailed demographic information about Asian Pacifics in the United States in a report, "The Economic Status of Americans of Asian Descent".

Here are some useful figures for assessing Asian Pacific Americans:

NOTE: NA indicates data unavailable in that information category. Information marked with an asterisk should be used with great care because it was derived from a Census sample of limited size or with special parameters.

GENERAL

- In 1980, the 3,726,440 Asian Pacifics counted in the U.S. Census make up 1.5% of the total U.S. population.
- Asian Pacifics are expected to account for about 12% of the nation's total population growth between 1980 and 1990, 15% between 1990 and 2000, and 18% between 2000 and 2010.
- In 2000, the 10 million Asian Pacifics in the U.S. will make up 4% of the total U.S. population, according to expert estimates. That will rise to 13.4 million, or 5% of the population, by 2010.
- In 1985, the 5 million Asian Pacifics in the U.S. made up 2.1% of the total U.S. population according to expert estimates.

- U.S. Asian Pacifics are younger on average than non-Hispanic whites. The median age for the nation's Asian Pacifics in 1988 was 28.4 years, versus 33.2 years for non-Hispanic whites. Forty-eight percent of the nation's Asian Pacifics in 1988 were under the age of 35.

- In 2050, the 18 million Asian Pacifics in the U.S. will make up 6.4% of the total U.S. population, according to expert estimates. By 2050, Asian Pacifics will account for approximately the same percentage of the population as Hispanics did in the 1980 Census.

- The six largest Asian Pacific American groups in 1980 were, in order: Chinese, Filipino, Japanese, Asian Indian, Korean, and Vietnamese. By the year 2000, however, Filipinos are expected to become the largest group, followed by Chinese, Vietnamese, Koreans, and Asian Indians. The Japanese, the nation's most numerous Asian Pacific group from 1910 to 1970, will be the smallest of the six groups.

- Most Asian American groups go to school longer than whites. About 33% of Asian Pacific Americans older than 25 have graduated from college, compared to 21% of white Americans. Asian Pacifics with college degrees, however, generally earn less than their white counterparts. The disparity for immigrants is especially striking.

- Asian Pacific households have the highest median incomes among minority groups: $28,036 in 1987, compared to $27,427 for whites, $19,305 for Hispanics and $15,475 for blacks. However, Asian Pacific households, particularly foreign-born, have more wage earners per family than whites and higher average educational achievement.

- Poverty rates for Chinese, Korean, and Vietnamese families in the United States are much higher than for whites. Whereas 6.6% of whites live in poverty, 10.5% of Chinese, 13.1% of Korean, and 35.1% of Vietnamese families are poor. And those Asian Americans who do live under the poverty level have even less money than the white families do.

WHERE ASIAN PACIFICS LIVE

- Less than one in five Americans live in the West, where three of five Asian Pacifics in this country live; one third of all Americans live in the South but just 13% of this nation's Asian Pacifics live there; a quarter of Americans live in the Midwest, but just 11% of the U.S. Asian Pacifics do; 22% of Americans live in the Northeast, but just 16% of this country's Asian Pacifics do.

- 60% of all U.S. Asian Pacifics live in three states: California, Hawaii and New York.

- 90% or more of all Asian Pacifics in the U.S. live in metropolitan areas, the cities or suburbs.

- Asian Pacific Americans represent 60% of the total population of Honolulu; 25% of all Honolulu residents are Japanese.

- In San Francisco, Asian Pacifics are 10% of the total metropolitan population; the Chinese are the largest group at 4%.

- New York City has an Asian Pacific population of 3%, half of them Chinese.
- Four American cities have concentrations exceeding 50,000 Asian Pacifics of any one ethnicity: More than 50,000 Japanese live in Honolulu and Los Angeles; more than 50,000 Chinese live in San Francisco, Honolulu, New York and Los Angeles; more than 50,000 Filipinos live in Los Angeles, San Francisco and Honolulu; more than 50,000 Koreans live in Los Angeles.
- Hawaii is the only state in which whites are a minority; Asian Pacifics there outnumber whites nearly 2 -to- 1.
- California and Hawaii contain almost 75% of all Japanese Americans.
- California and Hawaii contain almost two-thirds of America's Filipinos.
- California and New York contain 58% of Chinese Americans.
- A majority of Vietnamese live in four states: California (one third); Texas (11%); and Virginia and Louisiana (4% each).

Occupation and Employment

Although the distribution of AA/PIs by occupation follow a similar pattern as whites, they are more likely to work in manufacturing and trade and in managerial and professional positions and less likely to be in mining, construction, fishing and farm work.

Contrary to popular belief that AA/PIs are reluctant to receive government assistance, 59 percent of AA/PI families in 1990 (compared to 50 percent for whites) received public assistance in the form of cash assistance, Medicaid, food stamps or low-income energy assistance (O'Hare and Felt 1991). Despite their image as shopkeepers and small business operators, AA/PIs are less likely than whites to own small businesses (55 per 1,000 AA/PIs v. 76 per 1,000 whites). These data need to be reviewed within the context that 59 percent of the total AA/PI population in 1980 were foreign born (O'Hare and Felt 1991) and were more likely to speak a language other than English in their homes (Chen 1993).

Participation rates in the labor force show similar overall patterns when compared with whites. However, the AA/PI young adults were more likely to be in school. Among the older age groups, AA/PIs tend to retire later than their white counterparts. This may be due to cultural work ethics and/or because of economic necessity (O'Hare and Felt 1991). Unemployment rates are about the same for AA/PIs and whites. In 1990, the AA/PI rate was slightly lower (3.5%)

than for whites (4.2%). This low unemployment rate for AA/PIs in attributable to their high educational attainment and their concentration in large metropolitan areas where more jobs are available (O'Hare and Felt 1991).

Interracial Marriage and Segregation

Two variables reflect the assimilation and acculturation process for minority groups and newcomers. One is the extent AA/PIs marry people outside their own race. In 1990, 17 percent of AA/PIs reported being married to people of other races. This proportion is about the same for Hispanics but quite higher than the 3% for African Americans. The second variable deals with residential segregation. Based upon 1980 figures, AA/PIs tended to experience much less residential segregation than African Americans and slightly less segregation than Hispanics (O'Hare and Felt 1991).

Source: Asian Pacific Americans

NAMES: Getting Them Right

There is one simple, sure - fire way for you to get the names right, in all references, of Asian and Asian Pacific American subjects: Ask them their personal preferences.

This point is especially important with new immigrants, because some may still list their names in the styles of their homeland (often, family name is listed first) while others may have already adopted the American usages (family name listed last).

But it also is a worthwhile practice to inquire about name preferences of Asians still in Asia who have long-standing association with this country. They -or the American media- may have adopted Anglicized usages. For example, former South Korean President Park Chung Hee (family name of Park listed first) was often named in the American press as Chung Hee Park.

Most Asian Pacific Americans who have been in this country for awhile list their names on the

Conclusion

The differences among the various AA/PI groups is precluded by space limitation and the sheer number and complexities of each of the population subgroups. However, several cultural dimensions and factors are offered as a beginning guide to increase ethnic awareness of the AA/PIs as a very diverse and heterogenous population group:

1. The term AA/PIs is not a cultural or ethnic classification that is useful in understanding the cultural influences on an individual's behavior or lifestyle. One important aspect then, is to ascertain the ethnic-specific group that an individual identifies with or perceives to be.
2. AA/PIs are multigenerations in the U.S. and differ significantly in their acculturation and adaptation to American lifestyle; many others, however, are foreign born and speak little or no English.
3. Within each distinct ethnic group, discernible region of origin can be differentiated such as Japanese and Okinawans and between Japanese and various prefectures from the main islands of Japan; for Filipinos, differences by ethnic subgroupings and dialects such as Ilocano, Visayan and Tagalog; for Vietnamese, there are differences by whether one is Vietnamese or Vietnamese of Chinese origin (Warren and Palafox 1985).

GAY, LESBIAN AND BISEXUAL YOUTH
BACKGROUND INFORMATION

"Lesbian and gay youth are the most invisible and outcast group of young people with whom you will come into contact." In particular, minority gay youth "face more severe social and cultural oppression than other gay youth and far more serious problems than other adolescents."[1]

For gay kids, adolescence can be an extremely difficult time--much more so than it is for heterosexual teenagers. Unlike adult gays and lesbians, young gay people rarely have social support systems, and few adult gay organizations have programs to meet the needs of minors.

For a wide variety of reasons, including negative societal and parental attitudes toward gays, social isolation and low self-esteem, *gay youth are more likely than straight teenagers to abuse alcohol and drugs, drop out of school, run away from home, become involved in prostitution and commit suicide.*

As a result, gay kids are overrepresented in the juvenile justice system. In addition, "gay youth face discrimination in contacts with the juvenile justice system and foster and group home placements. Many families and group homes refuse to accept or keep an adolescent if they know he or she is gay. A report by the San Francisco Juvenile Justice Commission found that gay youth stay in detention longer than other youth awaiting placement because of a lack of appropriate program resources."[2]

Issues for Law Enforcement and Juvenile Justice Professionals to Consider When Working with Gay Youth

Homelessness

A disproportionate number of youth who runaway from home or live on the street are gay; it is estimated that between 25-40% of street youth are gay[3] [4]. Many of these teenagers are forced out of their homes by their parents. According to one study, one in four gay or bisexual males is forced out of the parental home prematurely due to issues surrounding sexual orientation. Up to half of these youth resort to prostitution in order to support themselves.[5]

Violence

A survey by the National Gay and Lesbian Task Force found that, because of their sexual orientation, 45 percent of gay men and 20 percent of lesbians were the targets of verbal harassment and physical assaults in high school.[6] In fact, "the fear of violence and harassment has caused some lesbian and gay students to become chronic truants."[7]

In a study of 500 New York City youths served by a gay/lesbian youth services agency, 40 percent reported a violent physical attack. Forty-six percent of those reporting physical assaults reported that the assaults were gay-related. Sixty-one percent of the gay-related violence occurred in the family.[8]

Suicide

Gay youth are at least two to three times more likely to try to kill themselves than are male heterosexual adolescents. In addition, it is estimated that up to 30% of youth suicides are committed by adolescent gays and lesbians.[9]

Strategies for Making Gay Youth More Comfortable in the Law Enforcement and Juvenile Justice System

[The following information is adapted from material published by the Hetrick-Martin Institute (see "Additional Resources" for more information on this and other organizations concerned with gay youth.)]

- **Recognize that gay juveniles exist.** Police and juvenile justice practitioners should not automatically assume that a teenager or juvenile is heterosexual. Doing so can preclude practitioners from learning important information about the juvenile and from providing the juvenile with helpful referrals. For example, a police officer responding to a young assault victim might miss clues that a bias crime was committed if he or she does not consider the possibility that the juvenile could be gay. A juvenile counselor who does not consider the possibility that a young offender might be gay, may not realize that the individual could be at a higher risk for suicide than the youth's heterosexual counterparts.

- **Recognize that they have a right to their identities.** According to studies, many kids know that they are attracted to persons of the same sex in their early teens.[10] Like most heterosexual teens, they are not "confused" about their sexual identities.

- **Provide programs for gay youth as you would for members of any minority group.**

- **Create an atmosphere that signals acceptance and does not tolerate staff or juvenile bigotry.** Make available pamphlets and publications on gay and lesbian issues.

- **Validate the topic of gay youth for discussion within your agency; raise it in case discussions.**

- **Ask youth about their sexual orientation on intake--if staff do not ask this question, they may never find out the answer.** Also, data drives many programs; if this information is not collected and it appears that gay juveniles are not served by your agency, programs to assist them will not be developed and implemented.* It should be noted that most gay, lesbian and bisexual adolescents hide their sexual orientation from their family and friends.[11] Many fear rejection and/or violence, if their sexual orientations were to become known. Consequently, they may also hide their sexual orientation from police and juvenile justice practitioners.

*However, NYPD recruit training materials caution against police officers ever asking juveniles if they are gay or lesbian and suggest the use of open-ended questions to elicit information about a person's sexual orientation, if that information is relevant to the person's contact with the police (i.e. suspected bias crime or pick-up robbery victim, runaway, etc.). The NYPD materials suggests asking questions such as, "Do you have any idea why these people would have done this

to you?" "Do you think some kind of bias might have been involved?" or "What made you leave home?" "Did you do so voluntarily?"

For more information on counseling gay and lesbian youth, please see "Appendix B" to the 1989 **Report of the Secretary's Task Force on Youth Suicide**, U.S. Department of Health and Human Services, which can be found at the end of this section of the curriculum.

Additional Resources

Publications

Whitlock, Katherine. **Bridges of Respect: Creating Support for Lesbian and Gay Youth** (second edition), a resource guide from the American Friends Service Committee, 1501 Cherry Street, Philadelphia, PA 19102; ($7.50).

National Lesbian, Gay and Bisexual Youth Organization Directory, Hetrick-Martin Institute, 2 Astor Place, New York, NY 10003; ($5).

New York City Police Department Recruit Training Program: Gay/Lesbian Issues (1991), New York City Gay and Lesbian Anti-Violence Project, 208 West 13th Street, New York, NY 10011.

Report of the Secretary's Task Force on Youth Suicide, U.S. Department of Health and Human Services, 1989.

Organizations

American Friends Service Committee, Bridges Project, 1501 Cherry Street, Philadelphia, PA 19102; (215) 241-7133.

Hetrick-Martin Institute, 2 Astor Place, New York, NY 10003; (212) 674-2400.

Parent and Friends of Lesbians and Gays (P-FLAG), 1012 14th Street, NW, Suite 700, Washington, DC 20005; (202) 638-4200.

Sexual Minority Youth Assistance League, 333 1/2 Pennsylvania Avenue, SE, Washington, DC 20003; (202) 546-5940.

1. Paul Gibson, "Gay Male and Lesbian Youth Suicide," **Report of the Secretary's Task Force on Youth Suicide** (Washington, DC: U.S. Department of Health and Human Services, January 1989), pp. 110-142.

2. Ibid.

3. Orion Center, **Survey of Street Youth** (Seattle, WA: Orion Center, 1986).

4. Gibson, "Gay Male and Lesbian Youth Suicide."

5. Ritch C. Savin-Williams, "Theoretical Perspectives Accounting for Adolescent Homosexuality," **Journal of Adolescent Health Care** 9 (1988):95-104. [Text from the Center for Population Options, Washington, DC.]

6. Ronald F.C. Kourany, "Suicide Among Homosexual Adolescents," **Journal of Homosexuality** 13 (1987):111-117.

7. Joyce Hunter and Robert Schaecher, "Stresses on Lesbian and Gay Adolescents in Schools," **Social Work in Education** 3 (1987):180-189.

8. Joyce Hunter, "Violence Against Lesbian and Gay Male Youths," **Journal of Interpersonal Violence** 5 (September, 1990):295-300. [Text from the Center for Population Options, Washington, DC.]

9. Gibson, "Gay Male and Lesbian Youth Suicide."

10.M.I. Saghir, E. Robin and B. Walbian, **Male and Female Homosexuality** (Baltimore, MD: Williams & Wilkins, 1973).

11. John C. Gonsiorek, "Mental Illness Issues of Gay and Lesbian Adolescents," **Journal of Adolescent Health Care** 9 (1988):114-122.

APPENDIX B

COUNSELING GAY AND LESBIAN YOUTH

Those of us who work with young people need to be able to identify gay and lesbian youth, accept them for whom they are and support them in resolving their problems. Many of these problems are directly related to their sexual orientation. If we can't identity these youth, we probably won't be able to help them. The first step is being able to talk about sexuality concerns with any youth under your care.

Sexuality Counseling

Don't be afraid to talk with youth about sexuality issues. You do not incur any liability for doing so. Initial interviews should include questions about the youth's sexuality just as they include other issues that affect their life (i.e., family, school, substance use, suicide, and depression). It is appropriate to do further sexuality counseling with a young person if you have a good relationship with him/her and necessary if you feel that sexuality conflicts are an important part of the situation. It is good to examine your own attitudes and minimize prejudices so that youth can feel free to convey their feelings and experiences to you. The principle of nonjudgmental therapeutic intervention is especially important in working with gay and lesbian youth. Feel comfortable with your own sexuality in order to keep tensions between you and your client to a minimum.

Sexual Orientation

Don't be afraid to ask youth directly about their sexual orientation. Sexual orientation should be routinely included in questions and discussions related to sexuality concerns. Some youth will volunteer the information that they have a gay or lesbian orientation. If you strongly feel that a youth is gay, the only way to find out may be simply to ask. This does not reflect negatively on you, and your intuition is often correct. Even if you are wrong, it rarely hurts your rapport with the youth if approached in a sensitive way. If you are unable to broach the subject with them, it is most likely a reflection of your own discomfort with the issue. Remember that one of the greatest risk factors in the problem gay youth face is the wall of silence surrounding the subject. The silence needs to be broken if you are to enter the lonely place where many gay and lesbian youth reside. It may be good to let youth know in some way that you accept young people regardless of their sexual orientation before asking them. Be prepared to give youth accurate and positive information about homosexuality. Assure them it is a healthy and positive form of human expression. Gay youth will be listening closely.

Acceptance

Accept the youth's sexual orientation as they report it to you. Their sexual identity should be based on the self reporting of their feelings and experiences. Do not label a youth as heterosexual or homosexual based on your own assumptions. Assure gay youth it is not sick, bad or wrong for them to be the way they are and that you are not going to try and change them. Let them know you care about them just as much after the disclosure as before. They are used to being rejected by others who find out they are gay. Respect them for being open and honest with you. It was probably hard for them to do and shows that they trust you.

Sexual Orientation Confusion

Do not assume a youth is confused about their sexual orientation if they identify as gay or bisexual. Many people both gay and straight have trouble accepting that an individual is bisexual. It is important to validate bisexuality as a viable option for youth. However, some youth are genuinely confused about their sexual orientation. It is important for them to know that it is alright to be confused. They should not feel pressured

to label themselves one way or another. A useful method in helping them to clarify a confused or undecided orientation is the Kinsey Percentage Scale. This technique allows the youth to be any combination of homosexual and heterosexual feelings and experiences that adds up to 100 percent. They can be 85 percent straight and 15 percent gay. Or they can be 40 percent straight and 60 percent gay. It is important to let them know you will accept them no matter where they fall on this scale. The purpose of this method is to give youth a context that allows them to identify their orientation along a continuum. It is easy to move from here to discussing specific feelings and experiences with them.

Gender Identity

Assure effeminate young gay males and masculine young lesbians that it is alright for them to be that way. Gender nonconformity is common among gay youth and may be a way for them to affirm their identity. Some gay youth, however, become confused by cultural stereotypes that insist gay men be like women and lesbians be like men. They feel they actually have to be a person of the opposite gender in order to be gay. Be prepared to talk with them about their perceptions of what it is like being a young gay male or lesbian. Help them to separate social adaptation issues from whether they really believe they are a person of the opposite sex. Assure them they do not have to be any particular way in order to be gay. Transsexual youth will express a persistent desire to be a person of the opposite sex and live as that person over time. They will engage in frequent cross dressing and adapt the name of a person of the opposite sex. It is important for you to accept these youth for who they believe they are and call them by the name they want to be called. This is critical to establishing basic rapport with these youth and effectively addressing their concerns.

Self Esteem

Gay and lesbian youth frequently suffer from low self esteem. They have often received a disproportionate amount of negative attention because of their sexuality. Being gay has been the focus of problems and stigmatization for them. Assure them there is nothing wrong with being gay and that it is the response of others to homosexuals that is the source of the problem. Help them to develop pride in who they are and a positive identity as a gay male or lesbian. Sometimes they have had too much of their identity focused on their sexuality. It is easy for them to come to see themselves as sexual beings after becoming known as homosexuals. Assure them that sexuality is only part of who they are. Explore other areas of potential growth that give them a broader understanding of themselves as individuals. Know the potential of gay youth under your care and work with them in a way that allows them to achieve more success than failure. Give positive feedback whenever possible. Be confident and optimistic of their ability to improve their situation and lead stable and happy lives as gay male and lesbian adults.

Family

Gay and lesbian youth sometimes mistake their parents inability to accept their sexual orientation as a rejection of them as individuals. Frequently, parents still love their child but need time to come to understand and accept them as gay. Gay youth have trouble recognizing that an initial negative reaction by parents may change in the future. Help families to clarify their feelings for each other and encourage gay youth to be patient in gaining acceptance. Those gay and lesbian youth who have not come out to their parents should not be pressured to do so. It is a personal decision that they should make carefully. Finally, assure gay and lesbian youth that they too will have families as adults. While not the traditional family, their families will be comprised of those friends, lovers, and relatives who remain close with them over a long period of time. Their relationships can

be as rich and rewarding as those of other people. Being a gay male or lesbian does not mean that you are going to be alone.

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Homosexuality
The New Frontier in Sexuality Education

Andrew J. Humm

Among the many controversies over school-based sex education courses, none has raised so many red flags as the topic of homosexuality. Other subjects—abortion, birth control, extra-marital sex—may be debated more often. Homosexuality has been so "hot" that it often does not even reach the floor for argument.

Today, however, educators are scrambling to learn how to deal with the topic. Although state-mandated HIV/AIDS curricula deal with homosexuality in very limited and inadequate ways, lessons about AIDS have opened up discussions about the subject in family life and sex education courses—if only because most young people still view AIDS as a gay disease (a consequence of street and media messages about AIDS and the desire of young people to deny that AIDS could touch them).

What's more, it isn't possible to teach the natural and social history of the AIDS epidemic in the United States without dealing with homosexuality and the response of the gay and lesbian community to the health crisis.

In addition, gay and lesbian communities—plagued by an epidemic of bias-related violence predominantly perpetrated by teenage males—are turning to schools in their towns and cities to develop programs and curricula that will break the silence about homosexuality, relieve the isolation of gay and lesbian youth, and reverse the anti-gay prejudice of young people, whose primary education about sexual orientation is often based on myths and stereotypes.

School districts are beginning to take the initiative in this area. In Los Angeles, schools operate a counseling and support program for gay and lesbian youth called Project 10. In San Francisco, each school is required to designate a "gay sensitive" staff member to whom students can turn if they have concerns.

In Seattle, where a mayoral task force on gay and lesbian youth called for greater outreach to this population, teams of volunteer educators speak in the schools. Fairfax, Virginia, integrates homosexuality into the family living/sex education curricula. And the New York City Board of Education passed a resolution in 1989 mandating that all curricula and programs be revised to reflect diversity on a variety of bases, including sexual orientation.

Also in New York, professional educators from The Hetrick-Martin Institute for Lesbian and Gay Youth guest lecture in classrooms from

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grade school through college about the nature of sexual orientation and the realities of gay and lesbian life.

If you are trying to stimulate a classroom discussion on homosexuality, you have a number of choices. But first, as with any controversial issue, be mindful of administrative and/or FLE advisory committee guidelines for discussing controversial issues before you introduce the topic in your classroom.

You can and should integrate information about homosexuality into general discussions on human sexuality—but be prepared for the many questions that mentioning the topic can generate.

Some educators invite representatives of gay and lesbian organizations to be guest speakers. They share their stories with students and respond to questions. Other educators, particularly those in very conservative districts, introduce the subject in the context of a debate between supporters of gay and lesbian rights and opponents. Or supporters and opponents could be scheduled on different days.

However you approach the topic, you need to be versed in the current thinking and research. The twenty questions that follow are the ones most commonly asked about homosexuality by high school students. When discussing this topic, give students the opportunity to submit written questions anonymously in addition to participating in the classroom discussion.

Twenty Questions and Answers About Homosexuality

1. What is sexual orientation?

Everyone has a sexual orientation.

Sexual orientation is the emotional and physical attraction a person feels for the other and/or same sex. Orientation to the other sex is called heterosexuality, to the same sex, homosexuality, and to both sexes, bisexuality. You know your sexual orientation by knowing who "turns you on," that is, who you want to be with in a special, intimate and loving relationship.

2. What makes a person homosexual?

We don't know the answer to that question any more than we know why most people are heterosexual. About 10% of all men and women are exclusively homosexually oriented—that is, they are only sexually attracted to the same sex. Another 30% of men and 18% of women have some adult homosexual experience, but primarily see themselves as heterosexual. A few see themselves as bisexual, able to feel attraction to people of both sexes.

Homosexuality is not a character defect or mental illness. (The American Psychiatric Association removed homosexuality from its list of mental disorders in 1973.) It is the capacity to have a sexual and/or emotional relationship with someone of the same sex.

You know your sexual orientation by knowing...who you want to be with in a special, intimate and loving relationship.

No reputable psychiatrist believes now that having a homosexual orientation is a mental illness. But many other people see those who are different as sick. In psychology courses, homosexuality used to be discussed in courses on "Abnormal Psychology." People used to look for "reasons" why a person was homosexual. Homosexuality was said to be caused by everything from overprotective mothers to being molested as a child.

Today, through scientific research and the empirical evidence of millions of gay and lesbian lives, we know that homosexual people can be just as psychologically healthy as heterosexuals—some more so. Homosexuality is now seen as a natural variation in human sexuality. It is how you adjust to your sexual orientation that determines the degree to which you are mentally healthy. If you hate yourself for being gay, that is clearly unhealthy.

3. Can a person who is homosexual change and become heterosexual?

Before homosexuality was removed from the list of mental disorders psychiatrists often told

their gay patients that therapy could help them alter their sexual orientations. Some of these patients did succeed in changing their behavior, i.e., they learned how to function heterosexually. But there is no documented case of a successful change from one sexual orientation to another.

4. Do homosexuals dislike the opposite sex?

A person who is gay or lesbian does not dislike the other sex. He or she is sexually attracted to some members of the same sex and does not have the capacity—or has a very limited capacity—for sexual attraction to the other sex. Homosexuality is not the result of failed relationships with the opposite sex. Close and loving nonsexual relationships between gay people of one sex and people of the other sex are quite common.

5. Do male homosexuals want to be female, and vice versa?

Being homosexual has nothing to do with being confused about one's sex. Most gay men are perfectly secure as males, most lesbians are secure as females. A person who wants to be the other sex—or who is born very much "in between" on the gender spectrum—is a transsexual.

6. Why don't homosexual people want children?

Many gay men and lesbians have children—some from marriages to or relationships with partners of the other sex, others through adoption or alternative insemination. Being gay or lesbian has nothing to do with the instinct or capacity to be a parent.

7. Will children of gay or lesbian parents grow up to be homosexuals?

The children of gay moms or dads turn out to be homosexual in the same percentage as the children of parents who aren't gay. The sexual orientation of a parent has no effect on the sexual orientation of a child. Remember, the vast majority of gays and lesbians grew up in homes where both parents were heterosexual. In fact, few gay and lesbian youth have the opportunity even to meet an openly gay person during their formative years.

8. Can parents do something that causes their child to become homosexual?

Again, this question comes from the myth that an overprotective mother and a distant father cause a male child to be homosexual and vice-versa for a female. Parents are a big influence on their children. They are role models for how to behave as a couple. But a parent cannot influence a child's sexual orientation any more than he or she can change the child's eye color. Sexual orientation is innate.

9. How do most parents react when they discover that their child is homosexual?

Unfortunately, many parents reject their child when they find out that he or she is homosexual. Because many parents grow up believing homosexuality is morally wrong and/or sick, it is the last thing they want their child to be. Many believe they can make their gay son or lesbian daughter change by rejecting them.

The sexual orientation of a parent has no effect on the sexual orientation of a child.

Young people who realize that they are homosexual are not advised to tell their parents about their gayness unless they have a means of support and another place to live. The reaction of parents can vary from acceptance to expulsion from the home or violence—and it cannot be predicted.

If parents do reject a child after discovering his or her homosexuality, the young person should work with a sympathetic counselor on an appropriate response—keeping the family together if possible, counseling them together if willing.

Today, many parents are learning to accept and embrace their gay children. Some get help from Parents and Friends of Lesbians and Gays, a self-help support group with chapters throughout the United States and in some foreign countries.

10. Do homosexuals molest children?

This question comes out of the myth that gay people "recruit" young people by molesting

them. Being sexually violated is a terrible thing and can hurt a person emotionally, but it does not have anything to do with a person's sexual orientation. Over 95% of adults who sexually molest children are heterosexual.

The act of taking sexual advantage of children of either sex is neither a heterosexual nor homosexual act. It is the action of a pedophile (someone who is sexually attracted to children).

11. In a gay or lesbian relationship, does one partner play the man and the other play the woman?

There was a time when gay couples tended toward playing the roles that heterosexual partners played. But just as heterosexual men and women are less likely to assume traditional roles in today's more enlightened world (such as men working outside the home and women keeping house), most gay and lesbian partners are working to equalize their partnerships rather than play roles.

12. How do homosexuals make love?

The ways in which two people enjoy each other sexually is not that different for homosexuals and heterosexuals. They kiss, hug, caress, stimulate, stroke, and pleasure each other genitally and in many other parts of the body.

Neither all gay men nor all lesbian women enjoy the same things sexually. For example, there are gay men who never engage in anal sex and others who enjoy it as their primary way of having intercourse.

13. What does "in the closet" mean?

When people conceal their sexual identities from others, they are said to be hiding "in the closet."

Many people who have partners of the other sex are proud of their relationships. They hold hands in public, introduce their lovers to their friends and keep a picture of their partners on their desks. Some are married in a ceremony attended by relatives and friends.

From a very young age, however, many gay men and lesbians hide their identities to avoid being rejected by peers and parents. The "coming out" process is one of accepting oneself and then sharing the truth of your gay life with others—first a community of supportive gay people and then family, co-workers, and non-gay friends.

Coming out does not mean telling everybody else what you do in bed or marching in a demonstration. It means being honest about your identity in ways that heterosexual people take for granted.

14. How could people still be homosexual? Aren't they worried about AIDS?

A person cannot change his or her sexual orientation out of fear of AIDS. Unfortunately, many gay men contracted the HIV virus in the late 1970s and early 1980s. Once they learned (in 1984) how it was spread, they learned how to enjoy sexual relations safely, i.e., without transmitting the virus.

A lot of people blame gay people for AIDS and that creates more animosity toward and discrimination against gay people. But AIDS has also brought a lot of gay people out of the closet and into the forefront of the fight against AIDS and bigotry.

Coming out...means being honest about your identity in ways that heterosexual people take for granted.

15. At what age does a person become gay or lesbian?

Most gay men and lesbians will tell you that they knew that there was something "different" about themselves as young as age four or five, but they had no word for their feelings. Most studies indicate that a person's sexual orientation is set either before birth or within the first year of life.

Most people awaken to their sexuality in early adolescence. But a young person who feels attracted to the same sex often denies those feelings at first—sometimes for several years. It usually takes many years to acknowledge to oneself and accept being gay or lesbian.

16. Why do homosexual people call themselves "gay" and "lesbian"?

The use of the word gay for homosexually oriented people originated in 18th century England where female prostitutes were called "gay girls." Since male prostitutes were almost exclusively homosexual, when the "gay" label was attached to them it took on connotations of homosexuality.

In this country for a very long time the word "gay" was used as a code word among gay men and lesbians. The modern gay and lesbian movement began with the Stonewall Riots in New York's Greenwich Village in 1969. The groups that were formed during that time all put the word "gay" in their titles.

Lesbians take their name from the Greek island of Lesbos where, in ancient times, the poet Sappho wrote love poems about her love for other women.

The word "homosexual" was coined by some gay German doctors in the 19th century. Today it is seen as too clinical a term to be used as a noun.

There are some radical gay men and lesbians today who call themselves "queers," a term which is often used to put down gay people. They reason that taking the word on themselves will take the sting out of it. But the vast majority of the community uses the terms *gay* and *lesbian* at present.

17. If a person has just a few homosexual experiences, does that make him or her gay?

What you do doesn't matter as much as how you feel. Prior to this time of gay and lesbian liberation, many people knew in their hearts that they were attracted to people of the same sex, but they led totally heterosexual sex lives as a cover.

Similarly, people can engage in homosexual sex, but if they feel heterosexual inside, that's what they are. Heterosexual people in prison, for instance, will sometimes have same-sex partners while incarcerated and go back to partners of the other sex when they get out.

18. Is homosexuality against the law?

Sexual acts between two people of the same sex are still illegal in 24 states including Massachusetts, which has a state gay rights law and has sent two openly gay men—Barney Frank and Gerry Studds—to the United States Congress. In some states, these archaic anti-sodomy laws also outlaw non-vaginal intercourse between heterosexuals (including married couples in a few states).

While most states with sodomy laws do not enforce them, they remain on the books and can be invoked at any time. In 1986, the United States Supreme Court upheld (by a 5-4 vote) the conviction of a Georgia man, Michael Hardwick, who was having sex with a man in his own bedroom when a police officer entered his house on another matter and arrested him.

In most major cities...it is illegal to discriminate against gay men and lesbians in employment, housing or public accommodations.

In most major cities—New York, Los Angeles, Washington, San Francisco, Chicago, and about 200 others—it is illegal to discriminate against gay men and lesbians in employment, housing or public accommodations. Four states—Hawaii, Connecticut, Wisconsin, and, as noted, Massachusetts—also protect gay rights. The federal government, however, is very anti-gay. Our military still calls homosexuality "incompatible with military service" and regularly expels several thousand soldiers and sailors each year for being gay or lesbian. There are several court challenges to this regulation.

19. Isn't homosexuality against God?

It is true that most major religious sects teach that homosexuality is morally wrong. Many Jews and Christians cite the Bible's Old Testament Levitical Code which says "that if a man lie with a man as with a woman it is an abomination: they shall be put to death." Almost nobody still believes that people should be put to death for homosexuality, but many religious people cling to the idea that God disapproves of homosexuality.

Many religions today are making great progress toward embracing their gay and lesbian mem-

bers. There is a national gay and lesbian Metropolitan Community Church within Christianity in most American cities. The Unitarian Church performs ceremonies of holy union for gay couples. The Episcopal Church ordains gay and lesbian priests and Reform Judaism ordains gay and lesbian rabbis.

20. Why do people hate homosexuals so much?

People hate and fear what they don't know and what they don't understand. Most of what we know about gay and lesbian people is based on misinformation and/or stereotypes. We use disrespectful words like "fag" and "dyke" without really thinking of the people behind the names. We hear that gays molest children or lead irresponsible lives. It's not surprising that so many people develop a fear and hatred for gay people.

Young people who discover that they are attracted to members of their own sex also hear all these negative things. As a result, they at first deny to themselves that they could be one of "those people." As they get older, many hide their behavior to fool others and themselves into believing that they're not gay. Most young gay men and lesbians don't come out until they are out of high school. Some take even longer to accept themselves.

As more and more gay men and lesbians do come out in more and more places and professions, myths about gay people are being replaced by facts. Although the AIDS crisis has been a terrible tragedy to gay communities, it has also taught the larger society that gay people are real people who can be tough, resilient, responsible and compassionate. ❑

Resources for Young People

Now That I Know by Norma Klein. 1988. (Bantam Books. 666 Fifth Ave., New York, NY 10103.) A ninth-grade girl comes to terms with her parents' divorce and her father's gayness. Fiction.

One Teenager In Ten: Writings By Gay and Lesbian Youth edited by Ann Heron. 1983. (Alyson Publications. Inc. 40 Plympton St., Boston, MA 02118. Available in paperback.) Writings by 26 gay and lesbian young people. Represented are different ethnicities, religions, races, classes and backgrounds.

Reflections of a Rock Lobster by Aaron Fricke. 1981. (Alyson Publications. Inc. 40 Plympton St., Boston, MA 02118. Available in paperback.) Rhode Island high school student describes coming out in the 1970s and taking his boyfriend to his senior prom.

Rubyfruit Jungle by Rita Mae Brown. 1973. Reprinted in 1988. (Bantam Books. 666 Fifth Ave., New York, NY 10103. Available in paperback.) A young lesbian's coming of age story related in spirited prose. Fiction.

Young, Gay, and Proud edited by Sasha Alyson. 1980. 1985. (Alyson Publications. Inc., 40 Plympton St., Boston, MA 02118. Available in paperback.) Basic handbook on coming out to parents and friends, gay and lesbian sexuality and health care, finding support groups, etc.

> *Most of what we know about gay and lesbian people is based on misinformation and/or stereotypes.*

Resources for Educators

Bridges of Respect: Creating Support for Lesbian and Gay Youth. A Resource Guide from the American Friends Service Committee by Katherine Whitlock. Edited by Rachael Kamel. 1988. (American Friends Service Committee. 1501 Cherry St., Philadelphia, PA 19102. Available in paperback.) Resource book for youth workers seeking to better serve gay and lesbian youth.

Loving Someone Gay by Don Clark. 1977, 1978. (Signet. NAL Penguin. Inc., 1633 Broadway, New York, NY 10019. Available in paperback.) A good basic title to give to anyone who knows a gay or lesbian person.

Who's Afraid of Project 10? A film by Scott Greene. 1990. 23 minutes. (University of Southern California. Contact Scott Greene. 213-656-7327, for availability.) Debate over counseling service for gay and lesbian youth in Los Angeles Public Schools.

Organizations

The Hetrick-Martin Institute, Inc., 401 West St., New York, NY 10014. A multi-service agency for lesbian and gay youth and their families; counseling, advocacy and education services. 212-633-8920.

HISPANIC BACKGROUND INFORMATION

Excerpts Taken From: *Twelve Training Modules for Rehabilitation Service Providers Rehabilitation Continuing Education Programs Consortium (RCEP) January 1992*

Due to the influx of immigrants from Latin America and Caribbean countries, the U.S. Hispanic population in particular has increased and is projected to grow between 27 and 42 million by the year 2010 (Exter, 1987). Although recent legislation may have a deterrent effect on immigration, it is clear that Hispanics are a fast-growing segment of the American population.

People of Mexican origin are one of the fastest growing sectors of the U.S. population and constitute the largest ethnic minority in the Southwest U.S. (Fierro & Leal, 1988, pg. 35). The Bureau of the Census (1988) study reported that the Hispanic population in the United States now totals 19.4 million. Ninety percent of these individuals live in the states of California, Texas, New York, Florida, Illinois, Arizona, New Jersey, New Mexico, and Colorado (Medina, Marshal, & Fired, 1988, p. 40).

Staff in the juvenile justice system who work with Mexican American clients must be aware of potential sensitivity to the various labels used to describe them. Juvenile Justice staff need to consider the uniqueness of the various segments of the Hispanic collectivity. Also, ethnic identity may not be salient, but if it is, pay attention to the regional and generational factors as well as cultural awareness and ethnic loyalty.

Language presents a special challenge when working with Mexican American clients. At one extreme where only Spanish is spoken, interpreters may be needed. However, affect is tied to communication and Mexican Americans may have emotional issues surrounding their use or lack of use of the Spanish language and expectations from their own ethnic group or society in general regarding language dominance. Moreover, it is important to remain open both to clients' individual self-identification as well as the sociocultural and historical aspects of their heritage.

There are two things to remember about Hispanics, regarding the juvenile justice service delinquency. First, to some extent Hispanics lack knowledge about, and experience with the juvenile justice system. Second, the Hispanic culture stresses individual and collective self-sufficiency: Hispanics tend not to rely on others outside their community.

This cultural trait of self-reliance has two aspects. One is that Hispanic men in particular view themselves as totally responsible for taking care of themselves and their families. Having a child in the juvenile justice system or public programs is an admission they cannot meet a fundamental responsibility.

A second aspect is that Hispanic community tends to rely upon itself. In general, Hispanics tend to have a sense of responsibility for helping other Hispanics. The Spanish term, La Familia, and its importance to Hispanics is vital to understand in this context. It represents more than family in the English sense of the word. It connotes a strong sense of bonding — Hispanics' reliance on Hispanics — which is deeply rooted in culture. Much of this has to do with the lifestyle that Hispanics are accustomed to living, especially in the isolated parts of the U.S.; where most Hispanics have tended to live until the very recent past.

Socio-Cultural Characteristics

Traditionally, the United States has been defined as a melting pot in which various cultures are blended. Immigrants mold their beliefs to the general population. Progressively, the melting pot image has given way to a more pluralistic ideal in which Hispanic immigrants maintain their cultural identity while learning to function in the American society. Hispanic immigrants are still flocking to America from Cuba, Guatemala, El Salvador, Mexico, and other countries (La Fromboise, 1985). Penderson concluded that this diversity creates three major difficulties for juvenile justice staff working with Hispanics:

1. The staff's own culture, attitudes, and theoretical perspective.

2. The client's culture, attitudes, beliefs, and values.

3. The multiplicity of variables comprising any individual's identity.

Culture, Attitudes, Beliefs, and Values

Although the variety of Hispanic cultures is vast, the sociocultural characteristics must be considered. There are many factors that affect each situation. There is always the danger of stereotyping clients and confusing other influences, especially socioeconomic and cultural influences. Pederson (1986), concluded that the most obvious danger is to oversimplify the clients' social system by emphasizing the most obvious aspects of their heritage. More specifically, Ibahim (1985) concluded that, although universal categories are necessary to understand the human experience, losing sight of specific and individual factors leads to ethnic violation. Juvenile justice staff must view the identity and development of Hispanic people in terms of multiple, interactive factors, rather than a strictly stereotypical framework. Juvenile justice staff needs to consider all facets of the clients' personal history. Arcenega and Newlou (1981), included family history, social, and cultural orientation in the personal history. In fact, Bernal and Flores-Ortiz (1982), concluded that Hispanics view the family as a primary source of support.

Custom and Tradition

In the early times of Mexican Americans, life was lived on two levels: the official world, consisting of church and state authorities whose responsibility was to administer the laws and regulations entrusted them by the viceroyalty in Mexico City, and the folk world. The few emissaries who made up officialdom in the provinces did not share in the cultural life of the community, because they were regularly transferred or replaced. However, the settlers, who were mostly folk, provided the unbroken cultural chain that bound them as a people. There was a greater continuity among the folk, first, because they were permanently located, and second, because they guided themselves by traditional ways and customs enriched by necessity. Local improvisions in time became part of the body of regional customs. These additions eventually gave each region the characteristic stamp that produced New Mexicans, Californios, Tejanos, and Arizonos and determined each succeeding change in the folk culture of the internal provinces. Although each region had its own personality, the people shared a common bond of Spanish heritage, a traditional heritage that is still evident.

A salient realization must be made when working with Hispanic people. This realization must be made regardless of the level of assimilation and acculturation. The realization is that the Hispanic people have a culture that is based not only on necessity but also on the fact that the culture and the transmission of that culture revolves around an agrarian society. Unlike the Native American tribes who were put on reservations, the Hispanic culture found revenue and life in the growing of crops. I am sure that you are familiar with the term migrant/seasonal farm worker. The term is most commonly referring to Hispanic people that migrate from place to place to plant and harvest crops. After the crops were harvested they returned to where they came from, whether that be Mexico, New Mexico, California, or Texas. Some, due to other circumstances, have settled and consider themselves Mexican Americans and may not even speak Spanish, but still relate on the emotional level to the general Hispanic culture.

Hombre

In the rugged life of the west, where men had to survive by ingenuity and hard work, it was essential that young boys become men as early as possible. Being *muy hombre* was a virtue aspired to by both the young and old, for it meant that a man was able to give a good account of himself in crises. The same was said of the girls who stayed home and learned to be able housekeepers and eventually wives. Of them it was said that they were *muy mujerotas*, or *senoras de sus casas* when they set up housekeeping. The mothers attended to this training at home, but the boys who grew up in the open learned from other men the skills by which the colonists survived; planting, hunting, house building, and stock raising. Necessity dictated, above all, that men become horsemen. That meant learning all they could about these useful animals. Horses had to be loved, raised, cared for, broken to the saddle and the plow, and trained for the hunt. It was here that the *caballerang*, the horse wrangler of many decades later, developed in the west from the Spanish *caballerizo*, who had groomed the king's horses.

The preoccupation with being *muy hombre* in colonial days cannot be equated with present-day *machismo*. *Hombre* meant courage to work hard, to endure hardships, to face the enemy no matter what the odds, to wrest a living from nature, and to survive. In Spain this is known as *hombria*.

Machismo is a display of daring with no useful purpose, a show of maleness in the animal sense, a provocative show of courage that encroaches on the rights of others, with no more end in view than selfish satisfaction and dramatic display. Many writers confuse *machismo* with what Mexicans refer to as *muy macho*. *Muy macho* is used to describe men who exude maleness, sometimes without knowing it. When they are aware of it, they may capitalize upon it and become Don Juans. Being *muy macho* does not preclude being *muy hombre*, and when the two qualities are combined in a man, they constitute a threat to the romantic aspirations of other male members of society.

Machismo has been loosely interpreted and overplayed; some try to account for all sorts of behavior by attributing them to *machismo*. More often than not, it is a compensation for an inferiority complex, a defense mechanism for men who are frustrated because nature has not endowed them with admirable qualities, either physical or moral. They find an easy way out by showing sexual potency in order to prove to themselves and others what powerful males they are. A man who is *muy macho* by nature or *muy hombre* by principal has no need for *machismo*.

Being *muy hombre* also had a moral significance, a meaning embodied in the expression *palabra de hombre*, "word of man," a phrase assuring veracity and honesty. Eventually the expression was shortened to simply *palabra*, *hombre* being implied. The word of a man was his bond. With *palabra de hombre* and a handshake, contracts were made without written documents, and statements were attested to without witnesses. Years ago, this was the way of Hispanic people.

La Familia

The juvenile justice worker must realize that any suggestion that the family is not fulfilling an obligation can bring shame, intensify stress levels, and especially, increase reluctance to cooperate with authorities.

The Hispanic individual, from a cultural perspective, is expected to practice self-respect (*respeto propio*) and respect (*respeto*) for others. The person in the Hispanic family who is well-educated (*bien educado*) is the person who treats others with a sense of respect.

La familia nuclear includes *Padre* (Father), *Madre* (mother), *hijos* (Sons), *hijas* (Daughters). At times there are set and defined roles and expectations for each family member.

Urbanization and acculturation has changed many things in the Hispanic family. For the best part, *la familia* is viewed as a protection from an alien and hostile environment. It is considered disloyalty to ask for help outside of the nuclear family.

La familia nuclear includes *primos* (cousins), *abuelitos* (grandparents), *concunos* (brother-in-law), and *tios/tias* (aunts and uncles), *nietos/as* (grandchildren), et al. Generally, the juvenile has someone within this kinship system that is close to him or her. In fact, the lack of understanding of this fact can be a hindrance by not realizing that some members of the client's extended family may want to be involved in the situation.

El compadrazgo System: The literature has different views about the functionality of this system. Again, in some areas it remains very strong; in other areas it has gone through transition. This unit includes those individuals who have "stood up" for Baptisms, marriages, and other religious ceremonies. Such persons become support systems for family members. Historically, those who participate in these ceremonies have a spiritual responsibility to that person and to the family. Within the *compadrazgo* systems, *compadres* (male coparents) and *comadres* (female coparents) can develop extremely strong spiritual affinity. Explore this area during your investigation and evaluation. In some cases the *compadres* have been known to and are expected to take the child of a *compadre* and finish raising the child after the parent(s) have met with an untimely death.

Hispanic Label

Differences exist within each group of those labeled as Hispanic. Even though they share many characteristics, they may not share the value and belief structures of a common culture. Juvenile justice staff need to consider the uniqueness of the various segments of the Hispanic collectivity. Even in the cases where ethnic identity may not be salient, close attention to regional and generational factors as well as degree of cultural awareness and ethnic loyalty may reveal valuable outcomes. This may well be the most important factor encountered when dealing with Hispanic people. Staff who understand and respect dialects and the accompanying nonverbal language as well as the idiosyncratics of clients and their families meaning, are more likely to achieve positive outcomes with Hispanic clients.

"Hispanic" is a confusing and controversial term. It is used in this article because of its widespread use. The term Hispanic is the term that the U.S. Census Bureau chooses to use as a descriptor in the collection of data. The origin of this term goes back to the push by the Carter administration to "save paper". Therefore, many categories of ethnicity were lumped together under one name. However, juvenile justice staff are faced with uncertainty as to how to identify or refer to juveniles when interacting or to understand what meaning, if any, the term "Hispanic" holds. Often there may be discomfort and hesitation on the part of staff because of uncertainty.

Although the term "Hispanic" is used here, it must be remembered that scientific and political limitations, as well as controversy, surround the use of this term (Hayes-Bautista, 1980). This umbrella term and its parallel "Latino" has been used to refer to Mexican Americans, Puerto Ricans, Cuban Americans, and others collectively. This label is considered by many Latino scholars as euphemistic and externally imposed rather than reflecting the identity of the collectivity (Padilla, 1985). In fact, Moore (1990) questions whether or not there actually is a collective Hispanic identity. She writes, "Hispanic and Latino have nothing to do with ethnic identity as it has been traditionally conceived, but they have a lot to do with the changing situation of Chicanos, Puerto Ricans, and other Hispanics locally, regionally, and especially nationally" (p.44). More importantly, juvenile justice delivery systems may be responding to a generalized Hispanic culture that in reality does not exist. Even though a Pan-Hispanic pattern has slowly evolved in Los Angeles and the Midwest, the reality, unfortunately, is that such approach fails to take into account the differences and uniqueness of various Latino groups.

The largest segment of the Hispanic group is people of Mexican origin (12.6 million), followed by Puerto Ricans (2.3 million), Cubans (1.1 million), and Central and South Americans (1.5 million)(United States Bureau of the Census, 1990). Moore concludes about Mexican Americans' identity, stating "...it is almost certain that Mexican Americans have the most complex history of all, and are the least likely to opt for a collective Hispanic Identity" (p. 35). In addition, Moore states "..."the census had to include at least three self-identifiers for persons of Mexican origin. As a result of the diversity of the Mexican American collectivity the self-identifiers were "Mexican American", "Chicano", and "Mexican".

Mexican Americans share a common language and cultural heritage unique to them. They have experienced prejudice, discrimination, and lack of equal opportunity in the areas of education, employment, income, and housing and are considered "an at-risk population" (Fierro & Leal, 1988). Heterogeneity is the hallmark not only of Hispanics but of Mexican Americans as well (Lacayo, 1982). Generational, regional, and attitudinal differences related to acculturation add to the complexity in establishing a monolithic profile of Mexican Americans. The Bureau of the Census states that Mexican Americans are the youngest and least educated of the Hispanic sub-groups. Further, 25 percent of Mexican American families live below the poverty level (United States Bureau of the Census, 1990).

The term "Hispanic" has been selected for this training module as it is the term of choice by the U.S. Census Bureau. During the Carter Administration, the term Hispanic was used to identify persons claiming they were of Spanish-speaking ancestry and/or originated from a country that claims Spanish speaking ancestry. Medina, Marshall, and Fried (1988) concluded that the term "Hispanic" is an umbrella term that also includes Puerto Rican, Cuban, Central American, South American, and Mexican origin of people. Other labels are often used with Hispanic and require clarification. A juvenile's choice of term will give the juvenile justice staff some insight into a person's life-style and values.

Ethnicity

Ethnicity among Mexican Americans is remarkably enduring. This has been attributed, in part, to the continuous migration from Mexico. Keefe and Padilla (1987) identified two primary processes of sociocultural change affecting Chicano ethnicity: Acculturation and ethnic clarification. They defined acculturation as "...the loss of traditional cultural traits and the acceptance of new cultural traits..." (P. 6). Ethnic identification was defined in terms of cultural awareness and ethnic loyalty.

They found that acculturation did not necessarily proceed a linear, continuum model. Rather, what emerged from their California study was a topology of acculturation and ethnic identification. Even forth generation Mexican Americans retained some aspects of Mexican culture while giving up others. In some cases, Mexican Americans who virtually had lost all remnants of cultural traits (e.g., speaking Spanish) identified strongly with Mexican culture. The

relationship between language usage and ethnic identification is important to understand. Estrada's study (1984) revealed that while 75 percent of the Hispanic population reported some degree of Spanish language use, English dominant bilingualism was the most common type of language usage. Mexican Americans had the lowest rate of Spanish language usage. Espin (1987) reported that the Spanish language may remain the language of emotions even if fluency in the Spanish language is lost. Further, bilingual speakers who did not feel proficient in the Spanish language appeared withdrawn or reluctant to interact when faced with the expectation of communication in that language.

It would be difficult to discuss Hispanic juveniles without mentioning the influence of many additional factors. The poverty that many Hispanic juveniles face daily in urban areas or as members of migrant farm communities (*campo*) may increase the susceptibility to "illegal" behavior.

The influx of Hispanic gangs may compensate for dysfunctional home, school, and community life. We cannot place all of the blame on just one factor. There are many reports of a child being labeled as learning disabled in school just because he/she does not understand English.

The national dropout rate is 70 percent (United States Bureau of the Census, 1990). In 1989, 49 percent of the Hispanic youth in Denver public schools dropped out (Denver Post, 1989). Also, persons educated to a certain grade level in Mexico may not have received a comparable education as youth educated in the United States.

NATIVE AMERICAN BACKGROUND INFORMATION

Excerpts Taken From: *Twelve Training Modules for Rehabilitation Service Providers Rehabilitation Continuing Education Programs Consortium (RCEP) January 1992*

Once the only inhabitants of the land that is now the United States, Native Americans today make up a tiny proportion — less than 1 percent — of the U.S. population, but they are a growing number. There were about 1.6 million Native Americans in 1980, up sharply from less than 1 million in the 1970 census. Once in control of their destiny, later generations of Native Americans are among the most socioeconomically deprived ethnic groups in the nation. Nevertheless, there is continuing strength and pride in the richness of tribal cultures, and linguistic diversity still exists.

Geographic Distribution

The majority of today's Native American population lives west of the Mississippi River, where five states alone account for over 40 percent of the population: Arizona, California, New Mexico, Oklahoma, and Washington.

Over half of Native Americans counted in the 1980 Census lived in cities. Among the urban areas with 10,000 or more Native Americans were: Chicago; Detroit; Los Angeles-Long Beach; Minneapolis-St. Paul; New York-Jersey City-Newark; Oklahoma City; Phoenix; San Diego; San Francisco-Oakland; Seattle-Everett; and Tulsa.

Some Native Americans live on farms, but most who are counted as "rural" live on one of the 250 reservations which range in size from the huge Navajo Reservation covering portions of Arizona, New Mexico, Colorado, and Utah (where over 200,000 Navajos reside) down to small California "rancherias" with fewer than 10 inhabitants. In 1980, the federal government held "in trust" 52 million acres of Native American land, as reservations or other acreage.

Language and Culture

English is the primary language spoken by Native Americans, although about 30 percent of them speak an indigenous language; 4 percent speak Spanish (Olson & Wilson, 1984). Estimates vary, but well over 100 languages are believed to be in use (McNickle, 1973). Living

patterns are strongly influenced by tribal cultures. These cultural traditions have been further shaped by the specific tribal histories and the effects of their socioeconomic situations today.

The issue of language difference is an important one for juvenile justice staff because the quality of the "second language" or "limited English" speakers can greatly influence behavior. Although the number of native speakers is declining, there are still over 250 native languages in the United States today (Chafe, 1974). Mass media and increased mobility are influencing the American Indian's increased use of English. Additionally, many Indians who relocate to an urban area do not have family or friends to converse with in their native language.

Although many bilingual speakers can converse in two languages, some may experience limited proficiency in one or both languages. Limited proficiency can be attributed to two factors: (a) quality of the English-speaking model for the young American Indian learner may be someone with limited ability to speak English well, and (b) the structure of most native languages is very different from that of English, thus there is not a one-to-one correspondence from one language to the other.

Since American Indians, as a population, have successfully retained many of their traditional values, beliefs, and practices, efforts to work with American Indians must acknowledge these cultural differences in order to be successful.

Socioeconomic Situation

The plight of Native Americans in the areas of employment and income is dismal. On most reservations, job development has failed to occur due to demographic isolation, lack of skilled labor, and the absence of capital investment. And where lands have been exploited for their natural resources, they have been depleted, and abandoned by investors.

Racism and lack of education hamper the Native American's job search off the reservation. During this past decade, unemployment rates varied from reservation to reservation but averaged 40 percent for Native Americans, the highest of all ethnic groups around the nation. When employment can be found, lack of education has limited most Native Americans to low-paying jobs. In the early 1980's, nearly 35 percent of Native American men worked in unskilled or semiskilled factory, service or farm occupations; that compares to a nationwide average for these occupations of less than 15 percent (Orlansky & Trapp, 1987).

According to a report by Morgan and O'Connell (1987) ...the average Native American is much younger than the average individual from the general population. According to the 1980 census data (U.S. Bureau of the Census, 1983), 23 percent of the Native American working age population falls between the ages of 16 and 21.

Some possible barriers to successful communication may be poor English proficiency on the part of some Native American clients. Normal written forms of communication used by juvenile justice staff may be too difficult for some Native American clients to understand. Also, many Native Americans retain more than one place of residence, often one on and one off the reservation in order to maintain contact with the extended family while securing employment. Written correspondence sent to the client may not successfully track the client's movement on and off the reservation.

Family Systems and Social Organizations

The extended family system forms the economic and social base for American Indian society (Pedigo, 1983) in contrast to the nuclear family system of the dominant society (mother, father, and children). The extended family system of American Indians may consist of three or more family units all closely related. Clan members are considered relatives with the same influence on an individual's life as parents, brothers, and sisters. Indians consider many more people to be their relatives than do members of the dominant society. Family relationships are very important. For example, within tribes such as Blackfeet and Acoma (to name two), aunts are referred to as mothers, uncles as fathers, cousins as brothers and sisters.

Today, the extended family continues to be a resource network for many American Indians (Everett, Proctor, & Cartmell, 1983). Members of the extended family have responsibilities to and for one another. Interdependence among family members is a predominant characteristic and needs are met through this network. Thus, extended families provide a primary source of support for the family member. Strategies which include the extended family network can be useful for an American Indian involved with the juvenile justice system. However, for some American Indians, the extended family may not be intact because if varying degrees of acculturation.

In American Indian languages there is no equivalent word for religion (Brown, 1982). American Indian religions represent traditions that have been present in North America for thousands of years. These traditions have not only survived the test of acculturation, but in many cases they are being reexamined and reaffirmed by the American Indian people. In American Indian society, there is a rich plurality of highly differentiated types of religions. This makes it almost impossible to define or describe American Indian religions in generalities.

Brown (1982) lists three "primal elements" that are universal to all North American Indian religions, past and present: (a) American Indian religion cannot be separated from any aspect of Indian culture; (b) in American Indian culture, people's understanding of their language is an integral part of worship and the spoken word possesses power, just as words have power, the unspoken thought is considered to have power of its own; and (c) the concept of time is cyclical and is a very important aspect of American Indian religious ceremonies.

These "primal elements" may be said to constitute living religions in the sense that core elements of sacred lore, values, and the native language are held and lived by certain segments of American Indian society. Today, many American Indians still follow traditional forms of worship that may be specific of their tribal or cultural group. Some American Indians have integrated other forms of worship, such as Catholicism, into their lives. Further, American Indians consider religion to be a very private matter for the participants and discussion with non-tribal members or non-Indians is typically considered taboo.

Acculturation

Acculturation has been defined differently by various disciplines, but one focal aspect to consider is how this affects the individual involved. Johnson (1974) defines acculturation "as the processes and results of contact between two or more different cultures and this brings about considerable diffusion of cultural traits in one or more directions" (p. 1). Along with this, other processes occur such as development of new intercultural roles and the growth of new customs not found in either culture, and the disintegration of the old culture.

Lowery (1983) identified three adaptations to the dominant culture among the Navajo Indians. These adaptations are considered to be similar for other American Indian tribes. Adaptations of the people were characterized as three groups: (a) acculturated people, (b) autonomous people, and (c) traditional people. The acculturated people are those who have been

educated in universities and have returned to the reservation. These people may have grown up on the reservation and want their tribe to move into the modern world, maybe at the expense of losing aspects of their culture. These people may not be comfortable in either world. Autonomous people can move comfortably between the cultures. They may be college educated, but they value their traditions and language. In addition, they are determined to bring their people into the modern world without compromising any of their traditional systems. The third adaptation is the traditional people who have managed to keep the influence of the dominant society to a minimum. These people still retain their language, customs, and belief systems and see no need to change. Indian people across the country can be characterized with orientations ranging on a continuum from traditional to autonomous to acculturated.

This finding has been somewhat updated to give a current idea of classifications, again using the Navajo tribe to explain the four labels.

In comparison to the above three classifications, the four groups are as follows:

1. **Isolated** — Meaning the family home was located in a remote area of a reservation and there was a strong preference for use of the native language.

2. Families in the **Traditional** category had bilingual homes and actively participated in tribal ceremonies.

3. Families in the **Bicultural** category lived on a reservation and engaged in traditional ceremonies but preferred speaking English.

4. In the **Acculturated** Native American home, English was the primary language and family activities approximated White norms (Riner, 1979).

Some Native Americans who live and work in cities and non-reservation rural areas return to the reservation for ceremonies or to visit relatives. Many Native Americans have never lived on a reservation and have life-styles similar to those of their neighbors in either non-reservation rural or urban areas. These Native Americans may have never used a traditional healer and may not receive any tribal benefits.

Given the diversity of the Native American population, one must be careful to avoid stereotyping Native Americans based on general assumptions. Lloyd (1987) pointed out that differences within cultural groups can be greater than differences between such groups and cautioned that studying generalities about a particular culture can blind a counselor to the uniqueness of the client. Parker (1987) suggested that staff can benefit from studying the client's culture but must keep in mind that individual clients will vary in the degree to which they reflect their culture. It is generally recognized that ignoring cultural background does the client a disservice (Larson, 1982; Thomason, 1991).

Health and Medicine

The American Indian concept of health and medicine is at variance with that of the dominant society. For many American Indians, health is a state of harmony within one's life whereas disease is caused by disharmony within the individual and/or disconnection with the family, community, and universe. Many American Indians believe that the being is comprised of mind, body, and spirit (Locust, 1986). The physical body cannot be separated from the mind and spirit. Thus, if one treats the physical being without treating the mind and spirit, the treatment is not likely to achieve its goal.

In contrast, western medicine provides treatment for illness due to infection, physiological, and psychological malfunctions (Clark, 1985). Thus symptoms are treated rather than the source of affliction.

Education Status

School-age Children

The percentage of American Indian children, ages 7 to 15 years, attending elementary and secondary schools is proportional to that of the White and Black populations. In 1980, 96.6 percent of American Indians, 97.3 percent of Eskimos and 97.0 percent of Aleuts for this age group were enrolled in school. For the White population, 99.0 percent of the 7 to 13-year age group were enrolled, and 98.1 percent of the 14 to 15 year age group. Similarly, the Black population had 98 percent of the former age group enrolled and 97.9 percent in the latter age group.

Differences in student enrollment begin to occur for the age 16 and 17-year old student populations. Among the American Indian students, those of ages 16 and 17 years who were enrolled in school were as follows: 76.6 percent of American Indian, 83.4 percent Eskimo, and 81.6 percent Aleut. This compares with 89 percent of the White student population enrolled in school in the same age range, and 87.9 percent among the Black student population.

The percentage of high school graduates among all American Indians 15 years of age and older was 55.8 percent for American Indians, 44.3 percent for Eskimos, and 58.4 percent for Aleuts. Within the White population, 68.8 percent are high school graduates, as are 51.2 percent of the Black population.

Higher Education

In the Fifth Annual Status Report on Minorities in Higher Education (1986), overall, the population of minorities is 21.3 percent. However, enrollment of minorities in institutions of higher educations is 17 percent. For the period of 1980-84, enrollment of American Indians decreased at two-year institutions by 4.2 percent, but remained steady at four-year institutions. State institutions that had an increase in American Indian enrollments at both two-year and four-year institutions were those in Montana, North Dakota, North Carolina, Texas, New Mexico, and Washington. Increased enrollment at four-year institutions only was reported for the states of Arizona, South Dakota, Wisconsin, and Minnesota. Enrollment of American Indians increased 2.6 percent from 1980 to 1984; however, American Indians remained at .7 percent of the total enrollment.

Enrollment of American Indians in graduate school decreased 6.4 percent for the years from 1980 to 1984. During this same period, enrollment in law schools increased 11.6 percent. Of 20 states reporting data, the number of baccalaureate degrees awarded between 1978 and 1984 increased by 16.5 percent. At the master's level, the overall increase was 19.3 percent; this represented a 1.9 increase in the percentage of American Indians receiving master's degrees. At the doctoral level, the number of degrees conferred from 1975 to 1984 doubled. In 1975, American Indians received .1 percent of the doctoral degrees; in 1984, .3 percent of the doctoral degrees conferred were awarded to American Indians.

Health

Although there have been notable improvements in the health of American Indians, it is not yet comparable to that of the general U.S. population. However, one must be cautious in making overall statements about the health status of American Indians since an improvement in one area could mean a deterioration of health in other areas. For example, 11 Indian Health Services (IHS) areas (data was not available for California) showed a decline in the crude mortality rate, which was counterbalanced by increased rates of disease in other areas like heart and liver. Further, although accidents are no longer the leading cause of death, heart disease has now surpassed accidents as the leading cause of death for Indians (U.S. Congress, Office of Technology Assessment, 1986).

One particularly significant factor in the health status of Indians is the high mortality rate. In the three-year period from 1980 through 1982, 37 percent of the deaths among Indians were 45 years of age or younger. In the general U.S. population, 12 percent of the deaths occurred within this age group. In a report from the Secretary's Task Force on Black & Minority Health (1985), data from 1984-85, the death rate for the same age was reported to be 43 percent. In addition, excess deaths (the difference between observed rates and the rate within the White population) among American Indians accounted for 87 percent of the deaths before the age of 45; the comparable rate for Blacks was 39 percent.

Hospitalization rates paralleled the mortality rate. In 1984, 75 percent of the IHS hospital patients were under 45 years of age, compared with 48 percent of the patients in U. S. hospitals who were of the same age.

Of the 15 leading causes of death among American Indian, 11 of the causes occurred at levels greater than that for the general population. For example, accidents and adverse affects was 3.4 times the rate of the general population, liver disease/cirrhoses was 4.2 times greater, diabetes mellitus was 2.8 times greater, nephritis was 22.8 greater and tuberculosis was 7.0 times greater. Similarly, the Task force on Black & Minority Health (1985) found that 80 percent of the excess deaths for American Indians before 45 years of age was attributed to the following six causes: unintentional injuries, cirrhosis, homicide, suicide, pneumonia, and diabetes.

Unemployment

In the 1980 Census, unemployment rates for all persons 16 years and over were twice that of all races at 13.2 percent for American Indians, Eskimos and Aleut, as compared with 6.5 percent for all races. The Bureau of Indian Affairs (1987), however, reported an unemployment rate of 38 percent during 1986 for the Indian population living on or near reservations.

Rates of unemployment among American Indians vary greatly by state as they do by tribe. For example, Kansas reported an unemployment rate of 13 percent whereas the states with unemployment rates of 58 percent or greater were Alaska (50 percent), Iowa (59 percent), Michigan (54 percent), Minnesota (60 percent), Nebraska (59 percent), New York (51 percent), North Dakota (51 percent), South Dakota (61 percent), Washington (53 percent), and Wyoming (54 percent) (BIA, 1987). Rates among tribes also vary; examples of unemployment are Jicarilla Reservation, 13 percent; Rosebud Reservation, 82 percent; Acoma Pueblo, 51 percent; Blackfeet Reservation, 25 percent; Navajo Reservation, 39 percent; Osage Tribe, 9 percent; and Seminole Tribe, 19 percent (BIA 1987). Eighteen years ago in 1969, estimates of unemployment among American Indians ranged from 12 percent to 74 percent. The average unemployment rate among American Indians was 38 percent which was 10 times greater that the national rate (U.S. Department of Labor, 1969). Within a span of 18 years, the rate of unemployment continues to be an average of 38 percent.

Although tribes have established criteria for tribal membership for use within their respective tribes, they have resisted efforts to establish a uniform set of criteria which would be applicable for all tribes. Examples of varying criteria for tribal membership are: (a) the Cherokee Tribe, who requires proof of descendance; (b) the Citizen Band Potawatomi Tribe, who presently requires one-eighth blood quantum (a proposal to change tribal enrollment based on descendance will be determined by election in June, 1987); and (c) the St. Croix Chippewa Tribe, who requires one-half blood quantum. More than 25 percent of the tribes use the criteria of one-forth as the minimum level of blood quantum in order to be recognized as a tribal member.

MODULE SUMMARY

Module 3: CROSS-CULTURAL COMMUNICATION

TARGET POPULATION:
Law Enforcement/Juvenile Justice Practitioners.

TIME ALLOCATION:
2 Hours

SPACE REQUIREMENTS: Tables set in U shape, classroom or rounds of 5/6.

PERFORMANCE OBJECTIVES:

At the end of this module, participants will be able to:

- ◊ Define effective communication, listing the 4 components of effective communication.
- ◊ List at least 4 factors that impede the communication process.
- ◊ List at least 5 factors of effective cross-cultural communication.
- ◊ List three automatic actions people take when they witness an event.
- ◊ List at least two styles of

EVALUATION PROCEDURES:

- ◊ Oral Summary
- ◊ Define effective communication, listing the 4 components of effective communication.
- ◊ List at least 4 factors that impede the communication process.
- ◊ List at least 5 factors of effective cross-cultural communication.
- ◊ List three automatic actions people take when they witness an event.
- ◊ List at least two styles of communication.

METHODS:

Lecture
Group Discussion
Group Exercises

TRAINING SUPPLIES, AIDS, AND EQUIPMENT:

Transparencies
Over-head Projector
Participant Manual
Writing Paper
Pens or Pencils

CROSS-CULTURAL COMMUNICATION

INTRODUCTION

The art of effective communication can sometimes be difficult even under the best circumstances. Frequently, in cross-cultural communication, an idea can be completely lost through misunderstanding. These misunderstandings can arise because people from different cultural backgrounds can have a variety of **different** styles of communication.

Many juvenile offenders, for example, may not speak English well, if at all. Like people in all cultures, some may change their speaking patterns according to the situation they're in or the people they're with. In certain cultures, words could have differing meanings, or could be used simply to be polite or to understate a situation.

Non-verbal communication can also be misinterpreted. For example, some American Indians' protocol in speaking to authority figures is **not** to look them directly in the eyes, out of respect for the "window of the soul." Many people might mistakenly interpret this action as rude.

We cannot know all things about all cultures. But it is a fact that in every culture, people communicate because they want to be understood. And in every culture, people respond well when they are given respect.

It **is** possible to increase our effectiveness as cross-cultural communicators and problem solvers. It **is** possible to be more aware of what there is to be aware of.

Even though there is uncertainty in diversity — with tolerance, an open mind and patience, law enforcement and juvenile justice practitioners will be able to communicate across cultures. However, effectiveness in the process of cross-cultural communication comes through practice, knowledge and commitment — not by accident.

OBJECTIVES

At the end of this module, participants will be able to:

- Define effective communication, listing the 4 components of effective communication.
- List at least 4 factors that impede the communication process.
- List at least 5 factors of effective cross-cultural communication.
- List three automatic actions people take when they witness an event.
- List at least two styles of communicating in the following ways:
    - words and speech patterns
    - eye contact
    - gestures
    - use of space
    - approaches to problem solving.

PRESENTATION GUIDE

Let's begin by defining communication.

Show Transparency 3.1 and read the text.

Transparency 3.1

COMMUNICATION

Communication is the sending of a message from a source to a receiver with the *least* possible loss of meaning.

Giving and receiving **feedback** is a key element in the communication process. The complete definition of communication, therefore, involves four components.

Show Transparency 3.2 and read the text.

Transparency 3.2

THE FOUR COMPONENTS OF COMMUNICATION

- a *speaker*
- a *message* of some kind
- a *receiver*
- *feedback*

Show Transparency 3.3 and read the text.

Transparency 3.3

THE COMMUNICATION PROCESS

The speaker sends a message that is in some kind of *code*. The listener *de*codes the message and responds, thereby giving the speaker feedback. The code includes:

Show Transparency 3.4 and read the text.

Transparency 3.4

CODE

- ◊ Words
- ◊ Facial expressions
- ◊ Voice
- ◊ Eye contact
- ◊ Gestures
- ◊ Posture
- ◊ Distance
- ◊ Perceptions
- ◊ Assumptions
- ◊ Values

When one person sends a message to another, he or she actually communicates on many different levels. The words and non-verbal actions, the thoughts, the beliefs, and the assumptions are all a part of the message.

When the communication is **effective**, the receiver clearly understands the meaning of the speaker's message. This simple equation becomes complicated, however, if the listener does not **know** the code. To override some of the barriers and ensure effective communication, the following three skills are basic:

Show Transparency 3.5 and read the text.

Transparency 3.5

EFFECTIVE COMMUNICATION SKILLS

1. Listening
2. Checking Perceptions
3. Asking for Feedback

Show Transparency 3.6a and read the text.

Transparency 3.6a

1. LISTENING

◊ People are more concerned about what they want to say than with what the *other* person is saying.

People mentally prepare the next statement they will make — and are ready to jump in with it as soon as they see that the other person has stopped talking. This is often the problem with negotiators who face young gang members. They wait for a lull in what they think are loud ranting, so that they can call the meeting to order to begin the negotiations. Negotiators are sometimes more concerned about their agenda than about listening to complaints.

Show Transparency 3.6b and read the text.

Transparency 3.6b

1. LISTENING (cont.)

- People jump to conclusions before the other person completes his or her statements.
- People hear *words* rather than the *meaning* of the words.

After hearing only a few of a speaker's words or ideas, many people think that they know where an argument is headed, and may either interrupt the speaker, or silently decide on their next actions — before the speaker has completed his or her thought.

Show Transparency 3.6c and read the text.

Transparency 3.6c

1. LISTENING (cont.)

◊ People make assumptions about what other people mean when they speak – and they base their assumptions on their own perceptions and classifications.

This tenet is best shown in the age-old definition of the communication problem:

Show Transparency 3.7 and read the text.

Transparency 3.7

THE COMMUNICATION PROBLEM

I know you think you understood
what I said, but I'm not sure that what
you heard is what I meant to say.

A second skill in cross-cultural communication is automatically checking our own perceptions by asking ourselves the following questions:

Show Transparency 3.8 and read the text.

Transparency 3.8

2. CHECKING PERCEPTIONS

- ◊ What do I think is happening in this situation?
- ◊ What does the juvenile think is happening in this situation?

Too often, because we want to control every situation and get what we want from it, we don't wait long enough to ask ourselves these questions. We tend to jump right into a situation.

But even when we do take the time to think, it's fair to say that there may still be some degree of misunderstanding in cross-cultural communication. To be sure that we are correct in any situation, asking for verbal feedback is critical:

Show Transparency 3.9 and read the text.

Transparency 3.9

3. ASKING FOR FEEDBACK

- Paraphrase what you *think* the other person *means* by what he or she said or did, and
- Ask the other person if your perceptions are correct.

Obtaining feedback can sometimes be risky — we run the risk of offending the person we are trying to understand, and it can be a time-consuming process. But, it's worth the effort to paraphrase what we hear so that the person we are talking to can confirm that we understood what he or she said. It's always worth the trouble to ensure we are communication properly and getting the right message.

APPLICATION

You may use the following exercise to give the participants practice or continue with the lecture.

Exercise: Making Predictions

The purpose of this exercise is to give participants practice in using the three basic communication skills: listening, checking perceptions, and asking for feedback. The goal is to demonstrate to participants that we all tend to make assumptions and jump to conclusions about people without sufficient information. Choose a seven member Questioning Committee and one person who is willing to be interviewed by the committee. The Committee is allowed to ask the interviewee five questions; after the questions have been answered, each member of the Committee is to make predictions about the interviewee in certain areas. For example, some of the questions could look like this:

Background: His or her education, the family's economic standing, the mother or father's profession, the family size.

Opinions: What does the interviewee like to do with his or her free time — or what are his or her opinions on some important issues. For instance, what does he or she think about this workshop, or diversity in America, or.....

Actions: What actions would the interviewee take in certain circumstances — like being fired from a job, or hearing a woman scream "rape," or watching a fight between groups of young teenagers.

The Committee needs to decide on the specific area of the interviewee's life that it is going to make a prediction about before developing the 5 questions. The Committee could decide to make predictions like: professional aptitude; ability to perform specific job functions; etc. After the interview, each Committee member will report their predictions to the class and give their rationale.

After the committee shares its predictions with the class, ask the interviewee to tell the class as much about his or her background and opinions as he or she wants them to know, and what he or she believes is true concerning the Committee's prediction.

After this part of the exercise is finished, discuss the following questions with the class.

Show Transparencies 3.10a and 3.10b and read the text.

Transparency 3.10a

QUESTIONS FOR DISCUSSION

- How accurate were the Committee's perceptions and predictions?
- How many of the predictions were influenced by the Committee members' own cultural backgrounds?
- What cues did the Committee use to make their predictions?

Transparency 3.10b

QUESTIONS FOR DISCUSSION (cont.)

- How often do people make judgments and predictions on the basis of insufficient information?
- Did the Committee communicate effectively with the interviewee? Did the Committee members listen well and ask for feedback?
- What did the committee members assume?

Transparencies 3.11a and 3.11b demonstrate the factors that influence effective cross-cultural communication.

Show Transparencies 3.11a and 3.11b and read the text.

Transparency 3.11a

FACTORS INFLUENCING EFFECTIVE
CROSS-CULTURAL COMMUNICATION

EVENT

VALUES and ATTITUDES
(What is important to me...)

PERCEPTIONS
(I see, I hear, I think, I feel...)

Transparency 3.11b

FACTORS INFLUENCING EFFECTIVE CROSS-CULTURAL COMMUNICATION (cont.)

ASSUMPTIONS and SUSPICIONS

(I assume that he or she said this because...)

COMMUNICATION STYLE

(What and how he or she said it — verbally and non-verbally)

Let's look at these factors within the context of a real situation.

Substitute a situation that is more relevant to your discipline and locale, if necessary. Use Transparency 3.13 as you talk through the process.

The Event:

A Vietnamese grandmother who is in charge of her teenage grandson is home alone. Officer B, a fourth generation Irish-American, knocks at her door to warn her that he's seen her grandson associating with known gang members.

Values and Attitudes: (What is important to me...)

The officer has come as a goodwill gesture to warn the grandmother to keep her grandson away from the gang.

Perceptions: (I see, I hear, I think, I feel...)

When the grandmother opens the door, and sees the officer, she appears apprehensive and withdrawn. The officer doesn't understand the grandmother's posture, nor the fact that she doesn't look at him or listen to him. He begins to feel annoyed. He talks louder — thinking that maybe she doesn't hear well.

Assumptions and Suspicions: (I assume that he or she said this because...)

The grandmother who has been in America for less than a year remembers the authorities in Vietnam who used intimidation to instill fear in the people. She is immediately filled with fear for her own life and her family. The officer assumes that either the old woman is deaf, or doesn't want to communicate with him.

Communication Style: (What and how he or she said it — verbally and non-verbally)

Partly because of her fears, partly because of the authority of the officer, the grandmother immediately goes into a pose of humility and respect by bowing her head and lowering her eyes. She also speaks in a low voice. When the grandmother finally mumbles something that the officer doesn't understand, he shrugs and says something like: "Well, just keep him inside," and he walks away.

Because of the various values and attitudes, the way that both people selectively perceived one another, made faulty assumptions about the other, misunderstood the communication cues of the other, the grandmother is left trembling, and the officer walks away frustrated.

For cross-cultural communication to be effective, people need to take the time to know more about each other's culture — the customs, the beliefs, the values, the way the other expresses a message, even what the periods of "silence" mean. Our own values, perceptions and faulty assumptions can set up barriers to communicating.

Fear may be another barrier to effective cross-cultural communication. Using cultural differences as an excuse, some individuals may take advantage of, or exploit, the law enforcement/juvenile justice system.

The young Vietnamese grandson, for example, has probably attended school in the United States for a few years. And he probably understands much more about the law than his grandmother or maybe his parents. If he's inclined, he could use his understanding of both cultures to undermine the police and his family.

Here's how he might do it.

In Vietnam, there is no bail system for young teenagers. So, when a police officer arrests a Vietnamese offender, the parents think that the police are going to keep him. Then when they see the child back on the streets, they think that either he ran away or that he made a deal with the police. In either case, the older Vietnamese people worry about police retaliation.

The implications are unfortunate. The families become so fearful that they withhold information and do not cooperate with authorities to get help for their children. Law enforcement and juvenile justice practitioners may become so frustrated that they may decide to stop — or at least limit — their involvement with a juvenile's family.

APPLICATION

In one of the articles in your supplementary readings, the author describes what happens when a Nigerian cab driver runs a red light. This incident is typical of the kinds of miscommunication that can happen between different groups of people. And it can be applied to almost all situations involving juvenile offenders.

Divide participants into their small groups. Ask them to read "Law Enforcement in a Culturally Diverse Society" by Gary Weaver, Ph.D. (take special notice to Assumption #3, this article can be found in the supplementary reading section of this module). Ask the group, to write out the factors that they feel contributed to the break down of communication in Assumption #3. Think about the factors in terms of values, selective perception, assumptions and attitudes and communication styles of both parties. Allow 10 minutes for small group work, and 15 minutes for each group to present their findings to the entire class. After the exercise, summarize as follows:

*NB: Please see Law Enforcement appendix, Cross-Cultural Communication Section, for alternate exercises.

In this situation, the officer **saw** disregard for his commands, and he **screened out** any **other** interpretation of the cab driver's actions.

When communication breaks down and the situation is stressful, both people have a feeling of being out of control and both take further actions to gain back the control.

The cab driver kept moving closer and yelling louder. And the officer moved in to make an arrest.

As law enforcement and juvenile justice practitioners, **we** are in the position of authority, and being **in** control and taking appropriate actions are most important. But this is also the most important time to examine motives or actions in terms of the other person's culture and not from an ethnocentric position. As we will discuss in more detail later, your job safety, efficiency, and successful completion of a task may hinge upon your ability to communicate to a juvenile of a different culture.

Three automatic things happen when we see an event:

Show Transparency 3.12 and read the text.

Transparency 3.12

PERCEPTIONS and DECISIONS

1. We DESCRIBE what we see.
2. We INTERPRET what we see — based on our own perception.
3. We JUDGE what we see — based on our own perception.

In the case of the Nigerian cab driver, the officer:

1. **Described** what he saw:

   The driver is moving toward me and waving his arms and talking fast and loud.

2. **Interpreted** what he saw:

   The driver is out of control. There's going to be a conflict. Maybe he has a gun.

3. **Judged** what he saw:

   I don't like this. I need to be calm, calm him down, and take control of the situation. I need to stop him before he hurts somebody.

All of these things happen within seconds in our heads. What we think, and how we think about it is automatic for us.

Unawareness of other people's cultures, their beliefs, values and customs could have even more disastrous consequences than escalating a simple situation.

The practice of honor death for a particular group of people is totally based on culture. Thousands of young women both in the Middle East and in the United States have been killed this way by their fathers, or brothers, or uncles over the years. Sending a young runaway girl — who was from **this** group — back to her family might be sentencing her to death.

To be able to perform our jobs effectively, our knowledge, our awareness, our perceptions, and our ability to be open to **other** interpretations of what we see and hear are crucial.

Communication Styles

Each culture, subculture, and even groups within subcultures, develops its own style of communication. Gestures, smiles, winks — the way that people touch or don't touch other people — all of these are factors that are used to communicate — but their meanings may vary. This variance is one of the major sources of communication difficulties.

Some of the rules for communicating are clear; some are not; some depend on situations and persons involved. For instance, how do people know to line up outside a theater to wait for movies or buses? In some cultures, people wait for the other person to sit first, speak first, eat first. In other cultures, people start right in — waiting for no one. In some cultures, contradicting another person is an insult; in other cultures, speaking out against authority is seen as healthy and good.

Even the way that conflict is processed — who speaks first; how to resolve the conflict; what is public and what is private — will vary from culture to culture.

> Point out that this section is general for two reasons. Also, remind participants that while some customs are unique to some groups, not every person in each group adheres to all the customs.

It is essential that each participant learns about the people in his or her community to:

- identify the specific groups of people that they serve everyday, and to
- discover the communication factors that are important for them to know.

It's important to have at least some awareness of the different **styles** of communicating so that when we're in the middle of a situation, we'll have the ability to stop and think, and question what is **really** going on.

We will base this section on the two approaches to thinking about life — the "I Approach" and the "We Approach." Some general patterns in five areas of communication include:

Show Transparency 3.13 and read the text.

Transparency 3.13

COMMUNICATION STYLES

1. Words and Speech Patterns
2. Eye Contact
3. Gestures
4. Use of Space
5. Problem Solving

Show Transparency 3.14 and read the text.

Transparency 3.14

1. WORDS AND SPEECH PATTERNS

◊ "I Approach" groups — Direct

◊ "We Approach" groups — Indirect

In "I Approach" cultures, people have a tendency to be very **direct**. They use definite words like "absolutely," "positively," and "certainly." People will either say — or give the impression that they are saying: "Spit it out. Don't beat around the bush. Get to the point."

In contrast, many people in the "We approach" cultures tend to be **indirect** in their pattern of speech. They will often **imply** ideas, and fill their conversation with evasive remarks like: "Well, what do you think? What would be better?" They will also use many qualifiers like: "maybe," "perhaps," "probably," and "somewhat."

Many people tend to be indirect because they do not want to have any conflict with others. Saving face is often extremely important to them, and when they are in the midst of some kind of friction, they can feel ashamed. They often become withdrawn and may look like they are being deliberately uncooperative.

On the other hand, some groups of people can be indirect but **appear** to be direct, because they are passionate about their ideas or positions. They might speak rapidly and use inflammatory words for effect — to get attention or to explain their feelings. For instance, it might be common for a Hispanic person to shout to his friend: "I'm

going to kill you if you do that again." To some people, those are fighting words, and are taken as a threat. But in the context of the general Hispanic culture, shouting those words might simply mean that the speaker is angry, or that the speaker just wants to emphasize a point.

People use words differently — and they argue differently. Some people might think that an emotional, verbal attack will lead directly into a full blown conflict. But many African Americans, for instance, think differently about such situations. For them, verbally stating a position with feeling shows sincerity, and threatening movements — not angry words — will lead to a fight.

Show Transparency 3.15 and read the text.

Transparency 3.15

2. EYE CONTACT

- "I Approach" groups — Direct
- "We Approach" groups — Indirect

Most people from the "I Approach" groups interpret direct eye contact during conversation as forthrightness and honesty. And they believe that people who do not or will not meet their eyes are rude, defiant, or deceptive or simply uncooperative or uncaring.

Most people from the "We Approach" groups, however, often show respect and humility by averting their eyes in conversation. They will often look down or away when they speak to another person. And, except for intimate or loving relationships, they find it uncomfortable or even rude of other people to look directly into their eyes.

Show Transparency 3.16 and read the text.

Transparency 3.16

3. GESTURES

- ◊ "I Approach" groups — Few gestures
- ◊ "We Approach" groups — Many gestures

Many "I Approach" groups — especially people in authority — maintain a professional posture, which has been interpreted to mean standing as straight and as still as possible.

Ask participants to name some gestures that they might associate with a professional posture. (Arms at the side of the body or behind the back, controlled hand movements, etc.)

And when they speak to each other, many people from these groups are restrained. "How do you do?" "Fine, thank you." "How are you?" "Fine, thank you." Probably, neither person will discuss any more than "fine." And that's **not** because neither one is interested, but because the initial greeting is over and both can get on with the next thing to be done. Very professional.

Unfortunately, it's the **professional** posture that's often upsetting to many older people from different cultures, the families of the children we serve. These older people might expect people in authority to be friendly or unfriendly, and know how to deal with that image. But seeing a neutral, non-expressive, "nothing but the facts," posture might make them suspicious. Many people in "We Approach" groups find it difficult to communicate **without** moving or gesturing. Because they believe that gestures add meaning and richness to communication, many people have developed a series of them to indicate respect and love. In some cultures many people use both hands when they are giving something to a superior or to an elderly person. Many groups use gestures to greet one another. For instance, in some cultures men embrace one another; while in other cultures people greet each other with hugs and kisses.

Ask participants which gestures they've learned to use — or not use — in their own communities. Point out that many gestures are inappropriate, and participants will need to discover which ones are acceptable and which ones are offensive to the various groups of people in different communities.

Show Transparency 3.17 and read the text.

Transparency 3.17

4. USE OF SPACE

◊ "I Approach" groups — Need for Distance

◊ "We Approach" groups — Need for Closeness

At times, all people have a need for **privacy**. People need space just to collect their thoughts and decide what they're going to do next. That's why many people in the "I Approach" groups value separate rooms. And if they can't have a closed door that says "Leave me alone" they will create other ways to get the privacy they need.

For instance, some people might set up a psychological barrier against others. This frequently happens on an elevator.

> Ask participants what they tend to do when they're on a crowded elevator.

When people are in **any** crowded situation, they develop mechanisms to cope. In Japan, for instance, most people travel on public transportation, so it's not unusual to see people tightly packed on trains or buses. To compensate for the forced closeness of these situations, people develop coping mechanisms. They set up psychological barriers, and simply act as if the people that are huddled up against them were not there.

Ask participants for examples of when they might have had to set up psychological barriers for privacy. (No office, no office door, working in front of the public, etc.) Accept responses, and then ask participants to volunteer to demonstrate how some people in the "I Approach" culture use space.

Show Transparency 3.18 and read the text.

Transparency 3.18

THE "I APPROACH" TO SPACE

◊ Intimate Distance
◊ Personal Distance
◊ Social Distance
◊ Public Distance

Intimate Distance

From 0 to 18 inches seems to be about the right distance for intimacy.

Personal Distance

About 1 and 1/2 to four feet seems right when they are with their close friends.

Social Distance

About 4 to 12 feet is the distance that seems to be most comfortable for doing business and talking to people who are acquaintances. Think about how many offices are arranged, or how the lobbies of hotels are set up. People can hear and see each other well, but they may not be as fine-tuned to each other as when they are closer.

Public Distance

About 12 to 25 feet seems acceptable to this group. They use this distance usually for formal occasions, or for public speakers, or when someone of high status visits.

Even though we named these various distances, there's quite a lot of leeway within each one. Some people feel more comfortable being close to another person when they communicate, and other people don't. Whatever distance people feel comfortable with is okay.

The problem comes when one person **interprets** another person's need for distance or closeness as an insult or as a sign of disrespect.

Many people in the "We Approach" groups feel more comfortable talking to everyone at what others might consider the **intimate** distance.

In some cultures people are often nose to nose, touching one another and breathing in one another's faces when they communicate. This style of communicating goes back a long time, and it's part of a belief and value system. To some people, smells, good or bad, are considered pleasing and a way of being involved with each other. They like being close enough to smell their friends, and they believe that hiding or covering your breath is like acting ashamed.

Others cannot talk comfortably with each other unless they are very close — at least close enough to touch each other on the arm or shoulder.

You will need to observe how the different groups of people in your own communities use space. If you are not aware of the various comfort zones, you may think that by touching a juvenile on the shoulder, you are showing concern, but the juvenile may think that you're being overbearing. Or the opposite may happen. Depending on the situation, you may think that by maintaining a distance of 2 or 3 feet, you're being **professional**, but the juvenile — who is upset — may think that you're being uncaring.

Lastly, let's take a brief look at how people from different cultures approach problem solving.

Show Transparency 3.19 and read the text.

Transparency 3.19

5. PROBLEM SOLVING

- "I Approach" groups — Unemotional
- "We Approach" groups — Emotional

Many people from the "I Approach" groups solve problems in a factual, inductive way. They look for the facts in a situation, examine them in an unemotional way and come to a conclusion about what should be done. The Officer in the Nigerian cab story described what was happening; he interpreted it, he judged it and made a decision to act.

The "I Approach" emphasis on facts, logic and a lack of emotion often appears cold or condescending to people of other groups. They might also think that people who have spent a lifetime learning how to solve problems in a step-by-step, logical fashion are actually not passionate about what is going on.

The "We Approach" groups tend to solve problems in very different ways. Some groups might begin with an emotional position about something, and then connect a variety of facts — somehow — to reach a conclusion.

Give an example of a conflict in problem solving approaches relevant to your discipline or locale, or use the following summary of the article by Gary Weaver, Ph.D. entitled, "Law Enforcement in a Culturally Diverse Society" in the supplementary reading section of this module.

While a gang of Hispanic youth were talking with the police at a local youth center, the leader of the gang began making a "long, impassioned speech, punctuated with gestures and threats." The other members of the gang then joined in, shouting their encouragement. When the police negotiator wanted everyone to settle down, the gang members shouted louder, and accused the police of "bad faith, deception and unwillingness to really negotiate." Neither group could see what the other group was seeing. The officers wanted to have a rational, logical, quiet discussion to begin negotiations. And the gang members, by shouting their passionate position, thought that negotiations had already begun.

People with an "I Approach" might think that the other group is either too irrational, illogical or out-of-control to solve problems effectively.

And, people who have a "We Approach" might think that the other group is indifferent, superficial or insincere.

Arguments are then lost, and communication stops — not because of who's right or who's wrong — but because of differences in how each group approaches problem solving.

To give the participants an opportunity to personalize the concepts learned during this module, ask participants to either complete the Communication Exercise in the Cultural Diversity Action Plan or to answer the questions on Handout 3.1, page 77.

If you choose the Action Plan, turn to that section.

If you choose Handout 3.1, distribute the handout and have participants complete it individually. Then ask them to form small groups and discuss their answers. Finally, have each group report their answers to the class.

HANDOUT 3.1

As a concluding exercise on cross-cultural communication, answer the following questions. Write your answers individually.

1. I think the most important factors that interfere with cross-cultural communication are:

2. I think the most important things which help cross-cultural communication are:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUMMARY

This module covered the definition of communication — the sending of a message from a source to a receiver with the least possible loss of meaning, and the importance of giving and receiving feedback to ensure effective communication.

We examined the code that people use when they communicate, and found that the code contains much more than the words, facial expressions, tone of voice, posture — the visible signs of communication — given by the speaker and listener. It also includes each person's values, attitudes, perceptions, assumptions and therefore, his or her stereotypes.

When one person sends a message to another, he or she actually communicates on many different levels.

We also discussed the three most basic skills for effective cross-cultural communication: listening, checking perceptions and asking for feedback.

We then looked at two general approaches to at least five areas of communication: words and speech patterns, eye contact, gestures, use of space, and approach to problem solving.

Finally, we learned that when communication breaks down, frustration sets in and tempers flare. And what starts out as a simple misunderstanding can quickly blow up into a potentially dangerous situation. Understanding the process of cross-cultural communication can give us a sense of control, and the ability to do our jobs effectively.

EVALUATION

> To ensure that the participants have met the objectives, you may ask them to give the definitions orally, or write them and turn them in.

◊ **Define effective communication, listing the 4 components of effective communication.**

Communication is the sending of a message from a source to a receiver with the *least* possible loss of meaning.

The four components of communication are: a *speaker*, a *message* of some kind, a *receiver*, and *feedback*.

◊ **List at least 4 factors that impede the communication process.**

Not listening to the other, not checking our perceptions, not asking for feedback, our fears, our values and attitudes, assumptions, clash in communication styles, ethnocentrism, etc.

- **List at least 5 factors of effective cross-cultural communication.**

  The five factors of effective cross-cultural communication include: the event itself, the values we bring to it, or the what is important to me attitude; perceptions: what I see, hear, think, feel; assumptions and suspicions: "I assume that he or she said this because..." and communication style: what and how he or she said it — verbally and non-verbally.

- **List three automatic actions people take when they witness an event.**

  We DESCRIBE what we see. We INTERPRET what we see — based on our own perception. We JUDGE what we see — based on our own perception.

- List at least two styles of communicating in the following:

  - Words and Speech Patterns (Direct and indirect)
  - Eye Contact (Straightforward and averted)
  - Gestures (Animated to almost still)

- Use of Space (Closeness for all occasions and distance for some occasions)
- Approaches to Problem Solving (Emotional and unemotional)

GLOSSARY

Culture and Symbols: Communication is an important part of any culture. This communication does not only occur through verbal expression. The use of symbols are also important. Symbols are part of a culture's communication system. In some cultures, achievement and attainment are symbolized with the acquisition of material things. While in other cultures achievement and attainment are symbolized by the level of respect an individual receives from others. Although the symbols used to communicate ideas differ from culture to culture, the concept of symbols and cultural communication are universal.

Culture and Communication Styles: Each culture has communication styles appropriate for that culture. In some cultures, men openly kiss and embrace as a sign of comradery and greeting. While in other cultures, a strong firm handshake communicates the very same thing. The rules of communication vary from culture to culture. It is this variation that causes ambiguity and gives rise to the need for clarification and the use of effective cross-cultural communication skills. One should never assume that communication styles are universal.

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TRANSPARENCIES

COMMUNICATION

Communication is the sending of a message from a source to a receiver with the *least* possible loss of meaning.

THE FOUR COMPONENTS OF COMMUNICATION

- a *speaker*
- a *message* of some kind
- a *receiver*
- *feedback*

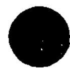
THE COMMUNICATION PROCESS

The speaker sends a message that is in some kind of *code*. The listener *de*codes the message and responds, thereby giving the speaker feedback.

The code includes:

CODE

- Words
- Facial expressions
- Voice
- Eye contact
- Gestures
- Posture
- Distance
- Perceptions
- Assumptions
- Values



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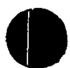
EFFECTIVE COMMUNICATION SKILLS

1. Listening

2. Checking Perceptions

3. Asking for Feedback



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1. LISTENING

- **People are more concerned about what they want to say than with what the *other* person is saying.**

1. LISTENING (cont.)

- People jump to conclusions before the other person completes his or her statements.

- People hear *words* rather than the *meaning* of the words.

1. LISTENING (cont.)

- People make assumptions about what other people mean when they speak — and they base their assumptions on their own perceptions and classifications.

Transparency 3.7

THE COMMUNICATION PROBLEM

I know you think you understood what I said, but I'm not sure that what you heard is what I meant to say.

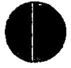
2. CHECKING PERCEPTIONS

- What do I think is happening in this situation?

- What does the juvenile think is happening in this situation?

3. ASKING FOR FEEDBACK

- Paraphrase what you *think* the other person *means* by what he or she said or did, and
- Ask the other person if your perceptions are correct.



QUESTIONS FOR DISCUSSION

- How accurate were the Committee's perceptions and predictions?
- How many of the predictions were influenced by the Committee members' own cultural backgrounds?
- What cues did the Committee use to make their predictions?

QUESTIONS FOR DISCUSSION (cont.)

- How often do people make judgments and predictions on the basis of insufficient information?

- Did the Committee communicate effectively with the interviewee? Did the Committee members listen well and ask for feedback?

- What did the committee members assume?

FACTORS INFLUENCING EFFECTIVE CROSS-CULTURAL COMMUNICATION

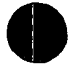
EVENT

VALUES and ATTITUDES

(What is important to me...)

PERCEPTIONS

(I see, I hear, I think, I feel...)



FACTORS INFLUENCING EFFECTIVE CROSS-CULTURAL COMMUNICATION (cont.)

ASSUMPTIONS and SUSPICIONS

(I assume that he or she said this because...)

COMMUNICATION STYLE

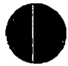
(What and how he or she said it — verbally and non-verbally)

PERCEPTIONS and DECISIONS

1. We DESCRIBE what we see.

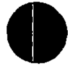
2. We INTERPRET what we see — based on our own perception.

3. We JUDGE what we see — based on our own perception.



COMMUNICATION STYLES

1. Words and Speech Patterns
2. Eye Contact
3. Gestures
4. Use of Space
5. Problem Solving



1. WORDS AND SPEECH PATTERNS

- "I Approach" groups — Direct
- "We Approach" groups — Indirect

2. EYE CONTACT

- "I Approach" groups — Direct
- "We Approach" groups — Indirect

3. GESTURES

- "I Approach" groups — Few gestures
- "We Approach" groups — Many gestures

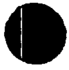
4. USE OF SPACE

- "I Approach" groups — Need for Distance
- "We Approach" groups — Need for Closeness

Transparency 3.18

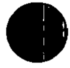
THE "I APPROACH" TO SPACE

- Intimate Distance
- Personal Distance
- Social Distance
- Public Distance

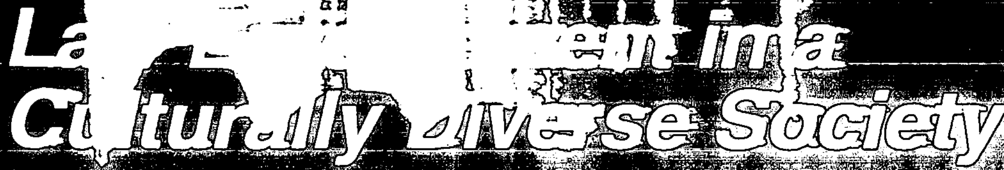


5. PROBLEM SOLVING

- "I Approach" groups — Unemotional
- "We Approach" groups — Emotional



PARTICIPANT HANDOUTS



By GARY WEAVER, Ph.D.

To better serve citizens from increasingly diverse backgrounds, law enforcement officers need to understand the cultural aspects of communication and behavior. Frustrations will only mount if the criminal justice community ignores diversity or assumes that it can continue to function according to traditional expectations and norms. In short, officers need to know the dynamics of cross-cultural communications.

This article focuses on the cultural aspects of communication and behavior. It describes the basic nature of culture and then addresses the naive assumptions held by many Americans regarding cultural diversity. The article concludes with recommendations to overcome barriers to cross-cultural communication.

The Basic Nature of Culture

The complexity of culture can best be explained by comparing it to an iceberg. The tip of the iceberg represents the external or conscious part of culture—language, customs, food, etc. The portion that lies beneath the water's surface, which makes up by far the larger part of the iceberg, corresponds to the internal or subconscious aspects of culture. This includes the beliefs, thought patterns, and world views shared by all people in the same social group.[1]

Furthermore, internal culture determines behavior. To realize what motivates other peoples' behavior and how they explain their behavior, it is important to appreciate their internal culture.

When internal cultures come together, it is as if a collision occurs at the base of the two icebergs. The effects of this impact depend on the understanding that exists between the two cultures.

Naive Assumptions Regarding Cultural Diversity

While we all know that people from other cultures eat different types of food and speak different languages, we often fail to realize that they also have different values, beliefs, and thought patterns. More importantly, we seldom recognize that our own cultures also program us with a particular set of values, beliefs, and thought patterns.

People hold a number of assumptions about those from cultures other than their own. These assumptions must be examined before any consideration can be given to overcoming barriers to cross-cultural communication.

Assumption #1: As society and the workforce become more diverse, differences become less important.

Simply mixing culturally different people together does not resolve misunderstandings and conflict. Quite the contrary. Differences usually become more apparent and hostilities can actually increase during encounters between culturally diverse individuals.[2]

As long as individuals surround themselves with those who share basic values, beliefs, and behaviors, culture can be taken for granted. However, when these individuals interact with people who are culturally different, they see contrasts and make comparisons. In turn, they become more aware of their own culture.

Ironically, the best way to discover one's culture is to leave it and enter another. This is especially true of internal culture. For example, the black identity movement among college students in the late 1960s did not begin on black campuses. Rather, it started when predominantly white colleges recruited large numbers of black students. When these African-American students found themselves literally surrounded by white people, they didn't become white. They simply became more aware of what it means to be black. The value and importance of their racial identities didn't diminish; they increased.

Assumption #2: "We're all the same" in the American melting pot.

The notion that "we are all the same" spins off the so-called "melting pot" myth. Granted, some truth

"The criminal justice community needs to weave cross-cultural awareness into all aspects of law enforcement training."

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lies in the idea that America is a nation of immigrants. Traditionally, people came from around the world, threw their culture into the American "melting pot," and advanced economically because of their own individual efforts. Unfortunately, this notion represents an exaggerated and romanticized truth. All cultures did not melt into the pot equally.

What many immigrants found could be described as a cultural cookie cutter—a white, male, Protestant, Anglo-Saxon mold. Those who could fit in the mold more easily advanced in the socioeconomic system. The Irish, Italians, and Poles could get rid of their accents, change their names, and blend into the dominant white community. But, African Americans, American Indians, and Latinos couldn't change the color of their skin or the texture of their hair to fit the mold. They were identifiably different.[5]

During the various cultural and racial identity movements of the 1960s and 1970s, people asserted their right to be different within a pluralistic society. These people continually asked, "Why couldn't individuals retain their differences and still have an equal opportunity? Why is it necessary to give up these differences to become part of the mainstream or dominant culture?" They wanted to be recognized not for fitting into the white, middle class, male mold, which people of color and women could never do, but for their differences.

Along these same lines, all cultural, racial, and gender differences do not disappear when someone dons a uniform. Even though law enforcement asserts that everyone is the same when wearing blue, it becomes practically impossible to deny the diversity that shows itself in the ranks. What law enforcement needs to do is to accept and to manage this diversity. In the long run, this only strengthens law enforcement organizations.

> "...as society and the law enforcement workforce become more diverse, the ability to manage cultural diversity becomes essential."

Assumption #3: It's just a matter of communication and common sense.

At least 90 percent of the messages that people send are not communicated verbally, but by posture, facial expressions, gestures, tone of voice, etc.[7] These nonverbal messages express and shape attitudes and feelings toward others. No one teaches their meanings in school. Rather, people subconsciously learn the meaning of nonverbal messages by growing up in a particular culture. At the same time, they assume that everyone shares these meanings. In reality, just the opposite is true.

Consider the following scenario:

A Nigerian cab driver runs a red light. An officer pulls him over in the next block, stopping the patrol car at least three car lengths behind the cab. Before the police officer can exit the patrol car, the cabbie gets out of his vehicle and approaches the officer. Talking rapidly in a high-pitched voice and making wild gestures, the cab driver appears to be out of control, or so the officer believes.

As the officer steps from his car, he yells for the cab driver to stop, but the cabbie continues to walk toward the officer. When he is about 2 feet away, the officer orders the cabbie to step back and keep his hands to his sides. But the cab driver continues to babble and advance toward the officer. He does not make eye contact and appears to be talking to the ground.

Finally, the officer commands the cab driver to place his hands on the patrol vehicle and spread his feet. What began as a routine stop for a traffic violation culminates in charges of disorderly conduct and resisting arrest.

This scene typifies many of the encounters that take place daily in the United States between law enforcement and people of other cultures. A simple traffic violation escalates out of control and becomes more than a matter of communication and common sense. It represents two icebergs—different cultures—colliding with devastating results.

To understand the final outcome, we need to examine the breakdown in nonverbal communi-

cation. First, most Americans know to remain seated in their vehicles when stopped by the police. But the Nigerian exited his cab because he wanted to show respect and humility by not troubling the officer to leave his patrol car. The suspect used his own cultural rule of thumb (common sense), which conveyed a completely different message to the officer, who viewed it as a challenge to his authority.

The Nigerian then ignores the command to "step back." Most likely, this doesn't make any sense to him because, in his eyes, he is not even close to the officer. The social distance for conversation in Nigeria is much closer than in the United States. For Nigerians, it may be less than 15 inches, whereas 2 feet represents a comfortable conversation zone for Americans.

Another nonverbal communication behavior is eye contact. Anglo-Americans expect eye contact during conversation; the lack of it usually signifies deception, rudeness, defiance, or a means to end a conversation. In Nigeria, however, people often show respect and humility by averting their eyes. While the officer sees the cabbie defiantly "babbling to the ground," the Nigerian believes he is sending a message of respect and humility.

Most likely, the cab driver is not even aware of his wild gestures, high-pitched tone of voice, or rapid speech. But the officer believes him to be "out of control," "unstable," and probably, "dangerous." Had the cab driver been an Anglo-American, then the officer's reading of the cabbie's nonverbal behavior would have been correct.

One of the primary results of a breakdown in communications is a sense of being out of control; yet, in law enforcement, control and action are tantamount. Unfortunately, the need for control combined with the need to act often makes a situation worse. "Don't just stand there. Do something!" is a very Anglo-American admonition.

With the Nigerian cab driver, the officer took control using his cultural common sense when it might have been more useful to look at what was actually taking place. Of course, in ambiguous and stressful situations, people seldom take time to truly examine the motivating behaviors in terms of culture. Rather, they view what is happening in terms of their own experiences, which comes off being ethnocentric—and usually wrong.

> **"Law enforcement professionals need to develop cultural empathy."**

Law enforcement professionals need to develop *cultural empathy*. They need to put themselves in other people's cultural shoes to understand what motivates their behavior. By understanding internal cultures, they can usually explain why situations develop the way they do. And if they know their own internal cultures, they also know the reasons behind their reactions and realize why they may feel out of control.

Assumption # 4: Conflict is conflict, regardless of the culture.

During face-to-face negotiations with police at a local youth center, the leader of a gang of Mexican-American adolescents suddenly begins to make long, impassioned speeches, punctuated with gestures and threats. Other members of the group then join in by shouting words of encouragement and agreement.

A police negotiator tries to settle the group and get the negotiations back on track. This only leads to more shouting from the Chicano gang members. They then accuse the police of bad faith, deception, and an unwillingness to "really negotiate."

Believing that the negotiations are breaking down, the police negotiator begins to leave, but not before telling the leader, "We can't negotiate until you get your act together where we can deal with one spokesperson in a rational discussion about the issues and relevant facts."

At this point, a Spanish-speaking officer interrupts. He tells the police negotiator, "Negotiations aren't breaking down. They've just begun."

Among members of certain ethnic groups, inflammatory words or accelerated speech are often used for effect, not intent. Such words and gestures serve as a means to get attention and communicate feelings.

For example, during an argument, it would not be uncommon for a Mexican-American to shout to his friend, "I'm going to kill you if you do that again." In the Anglo culture, this clearly demonstrates a threat to do harm. But, in the context of the Hispanic culture, this simply conveys anger. Therefore, the Spanish word "matar" (to kill) is often used to show feelings, not intent.

In the gang scenario, the angry words merely indicated sincere emotional involvement by the gang members, not threats. But to the police negotiator, it appeared as if the gang was angry, irrational, and out of control. In reality, the emotional outburst showed that the gang members wanted to begin the negotiation process. To them, until an exchange of sincere emotional words occurred, no negotiations could take place.

Each culture presents arguments differently. For example, Anglo-Americans tend to assume that there is a short distance between an emotional, verbal expression of disagreement and a full-blown conflict. African-Americans think otherwise. For black Americans, stating a position with feeling shows sincerity. However, white Americans might interpret this as an indication of uncontrollable anger or instability, and even worse, an impending confrontation. For most blacks, threatening movements, not angry words, indicate the start of a fight. In fact, some would argue that fights don't begin when people are talking or arguing, but rather, when they stop talking.

Mainstream Americans expect an argument to be stated in a factual-inductive manner. For them, facts presented initially in a fairly unemotional way lead to a conclusion. The greater number of relevant facts at the onset, the more persuasive the argument.

African-Americans, on the other hand, tend to be more affective-intuitive. They begin with the emotional position, followed by a variety of facts somewhat poetically connected to support their conclusions. Black Americans often view the mainstream presentation as insincere and impersonal, while white Americans see the black presentation as irrational and too personal. Many times, arguments are lost because of differences in style, not substance. Deciding who's right and who's wrong depends on the cultural style of communication and thinking used.

Photos courtesy of Brenda Walker

Differences in argumentative styles add tension to any disagreement. As the Chicano gang leader presented his affective-intuitive argument, other gang members joined in with comments of encouragement, agreement, and support. To the police negotiator, the gang members appeared to be united in a clique and on the verge of a confrontation.

Sometimes, Anglo-Americans react by withdrawing into a superfactual-inductive mode in an effort to calm things down. Unfortunately, the emphasis on facts, logical presentation, and lack of emotion often comes off as cold, condescending, and patronizing, which further shows a disinterest in the views of others.

Law enforcement officers should remember that racial and cultural perceptions affect attitudes and motivate behavior. In close-knit ethnic communities, avoiding loss of face or shame is often very important. Combatants find it difficult to back away or disengage from a conflict. As a result, third parties must intervene to avoid loss of face. These intermediaries must know all disputants. Their goal is to bring about compromise because everyone has to continue living together in the community.

This is exactly the role President Carter played in negotiations between Israel and Egypt. Begin and Sadat could not have signed the

Camp David Accords without President Carter being the third-party intermediary. Compromise was necessary because Israelis and Egyptians must live together in the Middle East.

In complex urban societies, there is no assumption of indirect responsibility. If a matter must be resolved by intervention, then the judge and jury must appear neutral or uninvolved. Resolution is determined by a decision of right or wrong based on the facts or merit of the case. Compromise is seldom a desired goal.

Photos courtesy of Robert Shead and Brenda Walker

Cross-cultural Training

Because of naive assumptions, the criminal justice community seldom views cross-cultural awareness and training as vital. Yet, as society and the law enforcement workforce become more diverse, the ability to manage cultural diversity becomes essential. Those agencies that do not proactively develop cultural knowledge and skills fail to serve the needs of their communities. More importantly, however, they lose the opportunity to increase the effectiveness of their officers.

Unfortunately, cross-cultural training in law enforcement often occurs after an incident involving cross-cultural conflict takes place. If provided, this training can be characterized as a quick fix, a once-in-a-lifetime happening, when in reality it should be an ongoing process of developing awareness, knowledge, and skills.

At the very least, officers should know what terms are the least offensive when referring to ethnic or racial groups in their communities. For example, most Asians prefer not to be called Orientals. It is more appropriate to refer to their nationality of origin, such as Korean-American.

Likewise, very few Spanish speakers would refer to themselves as Hispanics. Instead, the term "Chicano" is usually used by Mexican-Americans, while the term "Latino" is preferred by those from Central America. Some would rather be identified by their nationality of origin, such as Guatemalan or Salvadoran.

Many American Indians resent the term "Native American" because it was invented by the U.S. Government. They would prefer being called American Indian or known by their tribal ancestry, such as Crow, Menominee, or Winnegago.

The terms "Black American" and "African American" can usually be used interchangeably. However, African American is more commonly used among younger people.

The criminal justice community needs to weave cross-cultural awareness into all aspects of law enforcement training. Law enforcement executives must realize that it is not enough to bring in a "gender" expert after someone files sexual harassment charges or a "race" expert after a racial incident occurs. Three-hour workshops on a specific topic do not solve problems. Cross-cultural issues are interrelated; they cannot be disconnected.

Overcoming Barriers to Cross-cultural Communication

What can the criminal justice community do to ensure a more culturally aware workforce? To begin, law enforcement professionals must *know their own culture*. Everyone needs to appreciate the impact of their individual cultures on their values and behaviors. Sometimes, the best way to gain this knowledge is by intensively interacting with those who are culturally different. However, law enforcement professionals must always bear in mind

that culture, by definition, is a generalization. Cultural rules or patterns never apply to everyone in every situation.

The next step is to *learn about the different cultures found within the agency and in the community.* However, no one should rely on cultural-specific "guidebooks" or simplistic do's and don'ts lists. While such approaches to cultural awareness are tempting, they do not provide sufficient insight and are often counterproductive.

First, no guidebook can be absolutely accurate, and many cover important issues in abstract or generic terms. For example, several different nations comprise Southeast Asia. Therefore, when promoting cultural awareness, law enforcement agencies should concentrate on the nationality that is predominant within their respective communities, i.e., Vietnamese, Laotian, Cambodian, etc. At the same time, these agencies should keep in mind that cultures are complex and changing. Managing cultural diversity also means being able to adjust to the transformations that may be occurring within the ethnic community.

Second, relying on a guidebook approach can be disastrous if it does not provide the answers needed to questions arising during a crisis situation. It is much more useful to have a broad framework from which to operate when analyzing and interpreting any situation. Such a framework should focus on internal, not just external, culture. Knowing values, beliefs, behaviors, and thought patterns can only assist law enforcement when dealing with members of ethnic communities.

Law enforcement professionals should also *understand the dynamics of cross-cultural communication, adjustment, and conflict.* When communication breaks down, frustration sets in. When this happens, law enforcement reacts. This presents a very serious, and potentially dangerous, situation for officers because of the emphasis placed on always being in control. Understanding the process of cross-cultural interaction gives a sense of control and allows for the development of coping strategies.

> ***"The criminal justice community cannot afford to ignore the diversity of cultures in American society or within the profession itself."***

Finally, law enforcement should *develop cross-cultural communicative, analytical, and interpretative skills.* Awareness and knowledge are not enough. Knowing about the history and religion of a particular ethnic group does not necessarily allow a person to communicate effectively with someone from that group. The ability to communicate effectively can only be learned through experience, not by reading books or listening to lectures. At the same time, being able to analyze and interpret a conflict between people of different cultures can also only be mastered through experience.

Conclusion

Culture regulates people's behavior and thought patterns. During an encounter between individuals of different cultures, the dynamics of cross-cultural interaction comes into play. An inability to communicate on the part of those involved raises barriers that oftentimes magnify the differences and escalate the conflict.

The criminal justice community cannot afford to ignore the diversity of cultures in American society or within the profession itself. Maintaining traditional expectations and norms only serves to broaden the chasm between law enforcement agencies and the citizens whom they serve.

Police professionals need to understand the cultural aspects of communication. They also need to realize that the issue centers not on eliminating diversity, but rather on how to manage it, and more importantly, on how to learn from it. ✧

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Multiculturalism

Gainesville parole officer W.R. Berry visits a Hispanic parolee and his family. The man's son, center, helps translate their conversation.

Georgia Parole Officers Confront Language and Cultural Barriers

by Marsha Bailey

Gainesville, Ga., streets are congested on Friday afternoons with cars and pickups pulling in and out of bank parking lots, tractor-trailers on their way to and from poultry-processing plants and people heading for downtown shops. The scene is reminiscent of an earlier era when farm families made their weekly pilgrimages to the nearest decent-sized town to stock up on supplies and conversation.

But today's scene is cosmopolitan. A glance at pedestrians reveals a culturally diverse population in this city of 19,000.

Continued on page 120

GEORGIA PAROLE OFFICERS

Continued from page 118

The "Poultry Capital of the World" now draws job-seekers from many parts of the world, particularly Central America and Mexico, helping to expand the Hall County population to nearly 100,000. Gainesville parole officers are among the local social service and law enforcement workers learning to work within a broader cultural context.

District Chief Ronnie Forrester says there are not large numbers of Hispanics on parole. Perhaps each of his 14 officers supervises just one during a year. However, that's likely to increase over the next few years due to the steadily rising population of Hispanics in Georgia—especially Gainesville—and due to the increased reporting of crimes within the Hispanic community.

Irene Baraniuk, human services director of the Latin American Association in Atlanta, says that the Hispanic influx is due to job opportunities in Georgia—particularly in Gainesville's poultry-processing plants. They attract immigrants directly from Mexico, diverting them from a California or Texas destination, where job markets are glutted.

"The people drawn here are true workers," says Brendan Brennan, the association's social services director, who is also a consultant for law enforcement agencies. "They work constantly to send money back home or to establish a decent living here. Often Anglos have the attitude, 'I must go to work.' These Hispanic immigrants willingly work extra hours, two jobs, do anything to send more money back home. The work ethic keeps most out of trouble; the undocumented, especially, tread carefully, aware of their precarious situation."

Parole statistical categories do not accurately indicate the number of Hispanics under parole supervision. A random statewide survey of parole officers reveals only an occasional Hispanic on district caseloads, with a higher number in urban areas such as Columbus and Atlanta. Gainesville has more, not only because of its growing Hispanic population, but also because out-of-state Hispanic parolees, particularly from Texas, transfer to the area to be with relatives who will help them find work.

While the work ethic prevents most from getting into trouble, the desire for money sometimes lures others to the quick profits of drugs. "Of course, some of this is deliberate," Baraniuk says, "but some also stems from a newly arrived Hispanic being taken advantage of by another Hispanic. It may also be the result of simply doing something without giving it any thought.

"Many migrants are not literate in Spanish, much less English," Baraniuk adds. "They become easy victims."

Both Baraniuk and Brennan caution against lumping all Hispanics into the same category. Aside from individual educational and attitudinal differences, customs of countries vary widely. They say, however, as a start in working with Hispanics whose English is poor or who have not adopted American culture, there are some general facts parole officers can use:

Religion. Hispanics, churchgoers or not, generally have great respect for religion. Whether they are Catholic or Protestant or a member of a non-mainstream religion such as Espiritismo or Santeria—both of which mix belief in Catholic saints with psychic powers and the spirit world—Hispanics generally listen to the counsel of religious leaders. It is useful for parole officers to work with ministers, priests or leaders in establishing supervision plans for Hispanic parolees, especially if they have special needs. The church is also a likely place to locate translators.

Family. Hispanics have a united family. Many live in extended family households in which *carino*—unqualified caring and protection—is evident. Parole officers should always enlist the aid of the family in working with Hispanic offenders. Brennan says it is often productive to speak to each family member about the benefits of a parolee entering a counseling program, for example, since the desire to help family members is part of carino. Older family members may also be much more influential than in the average Anglo family.

The negative side of carino is that families may be hesitant to condemn aberrant behavior in parolees. For this reason parole officers must quickly establish trust with families to receive critical information about a parolees' behavior.

Machismo. According to Brennan, the Hispanic male's relationship with women is determined by the definition of roles. A female parole officer should have no problem supervising a male Hispanic as long as she establishes her official role initially. The Hispanic male may continue to treat other women in his environment differently, but most Hispanics are very much aware of the status of women in American society.

Communication. Brennan and Baraniuk say parole officers may hear a lot of commotion during field visits to Hispanic homes. Hispanics generally are more immediate and vocal in communication; sometimes the dialogue sounds more intimidating than it really is. In dealing with Hispanic offenders, parole officers should be direct and to the point when instructing, and should expect to see more reaction from parolees.

Brennan reminds parole officers that most people learning a new language understand it better than they speak it. Hispanic parolees may not be able to respond rapidly or correctly in English, but usually if they have been here for a while, they comprehend clearly spoken English.

Brennan and Baraniuk understand the difficulties public agencies have in dealing with non-English speakers, but they decry the idea that immigrants must learn English before they get help.

"True, to function well in society you must learn English," Baraniuk says, "but it's unreasonable to expect immigrants to incorporate immediately into a new culture. I believe there is an obligation for public service agencies to reach the people they are mandated to serve. Hopefully, they will hire bilingual workers, but, in the meantime, those working with Hispanics should at least learn the Spanish pronunciation of the alphabet and how to ask in Spanish, 'Would you spell that for me?' "

Marsha Bailey is an editor for Georgia Parole Review. *Reprinted with permission.*

Interpersonal Communication
Improving Law Enforcement's Image

By
GARRY L. PRITCHETT, M.Ed.

An officer pulls over a vehicle for running a red light. While approaching the driver, the officer automatically rests a hand on the butt of a holstered pistol. Then, leaning down and glaring at the motorist through the open window, the officer sarcastically comments, "They don't make red lights any redder than the one you just ran, buddy. I want to see your driver's license, vehicle registration, and proof of insurance—right now!"

The majority of police-citizen contacts occur face-to-face—either one-on-one or in small groups—during traffic encounters, interviews, media briefings, or other conversations in both formal and informal settings. The manner in which officers present themselves, both verbally and nonverbally, has a great impact on their professional image. It also affects the public's view of their departments and its attitude toward law enforcement in general.

Because of the complexities of the communication process and the effects that poor communication can have on police officers, their departments, and law enforcement as a whole, police departments need to develop effective communication training programs. This article provides an overview of the communication process, as well as guidelines

for police administrators to follow when implementing communication training in their departments.

THE COMMUNICATION PROCESS

Interpersonal communication involves understanding the dynamics of sending and receiving verbal and nonverbal messages. Whether officers realize it or not, their ability to relate to others directly affects every action they perform on duty. This includes not only what the officers say but also the way they say it. Their tone of voice, facial expressions, posture, and general demeanor broadcast messages to those with whom they interact. Often, these nonverbal elements send stronger messages to the listener than verbal ones.

Paralanguage

An individual sends messages not only through language and words but also by tone of voice, pitch, and inflection. This form of communication is called paralanguage. Like body language, paralanguage also expresses emotions.

Active emotions, such as anger and fear, tend to be expressed by a fast rate of speech, loud volume, high pitch, and "blaring" tone. In contrast, passive emotions, such as sadness, are communicated by a slower rate of speech, lower volume, lower pitch, and a more resonant quality. Furthermore, a high ratio of pause time to speaking time characterizes grief, while anxiety produces nonfluency or blockages in speech.

These voice characteristics can also provide clues to the truthfulness of the person speaking. A deceptive individual may become less fluent and stutter more frequently. Deceptive answers to questions will likely be less plausible, longer, and contain more fillers, such as "uh," "ya know," or other common expressions.

Hearing Versus Listening

Hearing simply means the ability to perceive sounds. Merely hearing what another says prevents officers from contributing to the communication process and causes misunderstandings, mistakes, frustration, and less successful conflict resolution.

In contrast, police officers who learn effective *listening* skills acquire additional facts that allow them to form accurate judgments about incidents or individuals. Armed with more accurate information, officers can respond or act more intelligently and identify better alternatives to resolve situations. Effective listening also demonstrates to others that the officer is aware of and sensitive to their emotions.

Kinesics

Through kinesics, the study of nonverbal behavior, scientists have learned that facial expressions, gestures, posture, and other body movements transmit messages that either reinforce or contradict the spoken message. Understanding the possible meanings of expressions and gestures provides important insight into a person's feelings.

For example, the directions of a person's gestures can signal truthfulness or deceit. Individuals telling the truth tend to gesture away from themselves, while those trying to deceive usually gesture toward their bodies.

Nonverbal behavior also communicates information, expresses the personality of the communicator, and integrates the ongoing

"Officers adept at interpreting the nonverbal behaviors of others will be more effective interviewers and interrogators."

Lieutenant Pritchett serves with the Pocatello, Idaho, Police Department.

communication process. Individuals most often use body language to express emotion. And, because they usually learn body language subconsciously over time, it becomes almost an extension of themselves.

In fact, research data suggest that information obtained from nonverbal behavior accurately reflects the personality and emotions of the person being observed. Furthermore, individuals who accurately express emotion can better judge the expression of emotions in others.

Proxemics

To communicate effectively, officers need to understand and respect the importance of proxemics, or personal and social space. In American culture, individuals designate concentric "bubbles" of space around themselves and allow only certain people into these "bubbles." There are four categories of individual space—intimate, personal, social, and public.

Intimate space extends from actual physical contact outward, from 6 to 18 inches. Only close friends can enter this space. Personal space continues from 18 inches outward to 4 feet. Individuals allow personal and business acquaintances entry here. Social space encompasses distances of 4 to 12 feet from the body. Individuals granted access to this space include informal business and formal social contacts. Public space includes everything 12 feet and beyond.

When uninvited persons violate another's personal space and approach the intimate space, the intrusion invokes tension, fear, and a sense of being crowded. The person whose space has been invaded may react with the fight-or-flight response.

In addition, an invasion of an individual's personal space produces anxiety, and most people find it increasingly difficult to lie when they feel crowded. Therefore, police officers who adeptly manipulate spatial relations when conducting interviews or interrogations will most likely enjoy greater success in ferreting out the truth.

Cultural Considerations

The United States has become a multicultural nation. The allure of individual freedom and the pursuit of personal ambitions continue to draw people from around the world. Although the early immigrants settled in larger metropolitan areas, today, every area of the country, whether urban, suburban, or rural, will likely house individuals from different cultures. Therefore, law enforcement officers need to learn both the verbal and nonverbal ways by which various groups communicate.

The communicative process, while different for each culture, is comprised of essentially three components—language, culture, and ethnicity. These three components are important factors in the formation of a self-concept, as well as in the development of cognitive and coping skills. Each culture has different "rules" regarding speaking and listening. Awareness of these cultural rules enables officers to be sensitive and responsive to the expectations and restrictions governing the communication process of the culture.

Body contact is the area of nonverbal communication that causes the most trouble with cross-cultural interaction. Society houses both contact and noncontact cultures, and police officers need to recognize which cultures are contact cultures and which are not. In contact cultures, physical closeness, occasional touching, and frequent gesturing are important and desired components of the communication process. Typical contact cultures include Arabs, Southern Mediterraneans, and Latin Americans.

On the other hand, people from noncontact cultures interact with others from distances that preclude physical contact. Examples of these cultures include the English and Northern Europeans. Anglo-Americans tend to fall in between the two, but most lean toward noncontact interactions. Police officers who understand the communicative

patterns of specific cultures can more accurately interpret the nonverbal behavior of the members of these groups.

COMMUNICATION SKILLS TRAINING

Unfortunately, many police training programs give insufficient attention to the importance of developing effective communication skills. These agencies simply assume that officers' communication skills will develop as they gain experience. However, without formal training, officers may learn only from the examples set by others. They will then employ these skills, whether effective or not, both on and off the job.

To communicate effectively, police officers must gain an understanding of the myriad of verbal and nonverbal message elements that are communicated consciously and subconsciously by the participants in all interactions. In addition, they must not only learn appropriate communication behaviors but also how to match those behaviors to the demands of particular situations. Officers exhibiting poor communication skills may be perceived as having a "bad attitude" or "abrasive personality," not only by their supervisors and peers but also by the citizens with whom they come into contact.

Training Issues

Police managers should conduct communication training at a very basic level. Training issues should evolve from situations that police officers and other agency personnel encounter every day. These may include dealing with peers, supervisors, superiors, subordinates, and family members, in addition to typical situations encountered in calls for police service.

Attitude can be the greatest obstacle when implementing an effective communication training program within a police agency. Individual police officers often view efforts to improve their communication skills as either a criticism of their abilities or an attempt to discredit their "tough" image. They may believe that such training interferes with their ability to take charge of the situations in which they often find themselves thrust with little or no advance warning. They may not recognize how communication skills relate to the stresses of police work.

For example, police officers attempting to control a hostile situation may establish themselves as the authority and expect or demand that everyone comply with their orders. In such a case, poor communication may only inflame the situation and provoke a violent reaction, thus limiting the officers' options for resolving the incident.

> ***"The person whose space has been invaded may react with the fight-or-flight response."***

Command and staff personnel within an agency often profess the importance of effective communication skills but do not allocate departmental funds to develop and implement a communication skills training program. Yet, most agencies' performance evaluation procedures establish standards for evaluating the oral and written communication skills of individual officers. Officers who receive a low or unsatisfactory score in either of these categories rarely receive any department-sponsored, formal training to help them improve their communication skills.

Therefore, an effective communication training program begins with efforts to change the attitude of all employees within the police agency. Everyone must believe that improved communication skills will benefit not only the individual employee but also the organization as a whole.

Guidelines

The first critical step in achieving a professional level of competency rests with the command personnel of a law enforcement agency. The process cannot begin until the command staff commits itself to developing organization-wide competence in communication. Teaching personnel effective communication skills improves the performance of the entire agency and enhances its ability to meet the demands for efficient public service.

Next, police administrators must determine who should receive training. Three groups of people within the agency should

receive priority. Command-level personnel, critical to the agency's function, should receive first attention. Improvements in their ability to communicate will often result in measurable improvements in overall department productivity. Second, employees who regularly deal with the public, either directly or through the media, must receive training because they can build a healthy, productive communication relationship between the agency and the community.

Finally, employees who are critical to the department's internal networking function should receive training. These individuals may be clerical personnel, managers of laboratory operations, telephone operators, or division supervisors, among others.

Role-Playing

One of the more successful methods of teaching effective communication involves role-playing. Role-playing places officers in different scenarios, thus allowing them to practice different communication skills. It also affords officers the opportunity to gain insight into another's point of view and to accept this perspective as legitimate.

BENEFITS OF GOOD COMMUNICATION

Effective communication helps police officers to identify additional, alternative courses of action when responding to calls for service. Being good listeners and understanding the importance of spatial relations and other nonverbal communication allow officers to defuse potentially violent situations and resolve them in a peaceful manner.

Body movements (kinesics), body position (proxemics), and paralanguage are spontaneous and involuntary messages that can provide clues to the speaker's emotions and accurately indicate deception. Officers adept at interpreting the nonverbal behaviors of others will be more effective interviewers and interrogators. Likewise, effective communication enables officers to deal more successfully with their peers, as well as their superiors.

Furthermore, improved communication provides a more effective flow of information throughout the police agency. This, in turn, facilitates better coordination among the various departments, resulting in increased productivity.

CONCLUSION

The rapid changes in our society since the tumultuous 1960s and 1970s have resulted in the public's holding law enforcement to a higher standard of behavior. Never before in the history of law enforcement have police officers been held more accountable for their actions, not only by the public but also by the court and other law enforcement agencies.

By learning to be more effective communicators, police officers can achieve the standards of conduct expected of them by the public, without surrendering authority, responsibility, or discretion. With proper training, the traffic stop can become:

"Good morning. I stopped you because you failed to stop for the red light at the last intersection. May I see your driver's license, vehicle registration, and proof of insurance, please?" ✧

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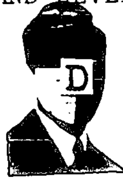

A special report on diversity

"LANGUAGE SHOULD DESCRIBE THE ACCOMPLISHMENTS OF THE HUMAN RACE IN TERMS OF ALL WHO CONTRIBUTED TO THEM."

— ROSALIE MAGGIO, *THE NONSEXIST WORD FINDER*

The Language of Diversity

BY CATHERINE M. PETRINI

LANGUAGE THAT RESPECTS DIVERSITY BEGINS WITH AN UNDERSTANDING THAT PEOPLE ARE PEOPLE FIRST. HERE ARE SOME GUIDELINES FOR MAKING SURE YOUR BUSINESS COMMUNICATIONS REFLECT THE DIVERSITY OF YOUR WORKFORCE AND CUSTOMER BASE.

"Words are what hold society together," said Stuart Chase, an American economist and author. Unfortunately, the words chosen by many speakers and writers often push people apart. Words make a difference. Trainers and managers who use them well (or badly) can have an enormous influence on employee attitudes.

Language used in business communications should be "inclusive" rather than "exclusive," say diversity experts. In other words, it should encompass and respect the wide variety of people in the workforce. That workforce includes men and women of all races and ethnic backgrounds, religions, ages, physical and mental characteristics, and sexual orientations.

Language that respects diversity begins with an understanding that people are people first. Employees should be defined by the skills they bring to the workplace, not by physical or cultural characteristics that are irrelevant to their jobs. Of course, changing "the handicapped" to "people with disabilities" in your employee handbook will not transform attitudes. But it can contribute to an atmosphere in which an employee's job performance is seen as

more important than his or her physical challenges.

Customers are diverse as well. It's just bad business to use sales letters, training manuals, press releases, and presentations that are likely to alienate potential clients. Most of us prefer to do business with firms that show us some respect. In general, people should be called what they want to be called, as long as those terms are accurate and clear.

For example, many people who have AIDS or test positive for HIV say they are offended by the term "AIDS victim," which they find disempowering. An acceptable alternative, "people with AIDS," is objective, accurate, and easily understood.

Some critics of "political correctness" argue that we shouldn't alter the language "just to appease a few extremists." But the number of "nontraditional" workers in the labor force is more than "few." In fact, it's more than half, according to the Hudson Institute's *Workforce 2000*. Besides, the real reason for using bias-free words has more to do with clearness and accuracy. Many traditional, exclusive terms are misleading, confusing, or downright incorrect.

"But when I write 'man,' I mean women, too," is a common argument for retaining terminology that excludes some people. But communication involves more than the writer's intent. If some readers assume that 'man' includes only males, then the intended meaning has not been conveyed. And if some readers have to pause for a moment to determine the intent, then the writer has introduced an unnecessary ambiguity. Why use a term that may confuse or mislead members of your audience, when clearer options (such as "human") are available?

Some of the most useful and appropriate words are those that are the most simple and objective. Here are some guidelines for making sure that the language you choose includes and respects the individuals that make up your diverse workforce.

Gender issues

Women make up 54 percent of the population, but many people (men and women) continue to use language that ignores or trivializes them.

Do not use gender-specific nouns and pronouns to refer to "generic" groups or people. For example, "Everyone should turn on his computer," is an inappropriate instruction in a training session that includes men and women.

Some people suggest using the plural pronoun ("they") in all such cases. Sometimes that's an excellent solution, but it should be done carefully. "Everyone should turn on their computer" is ungrammatical: "everyone" requires a singular pronoun. Instead, try "All trainees should turn on their computers," "Each of you should turn on your computer," or "Everyone should turn on his or her computer."

Another common argument against gender-neutral pronouns goes something like this: "I used 'he' because practically all of the workers I was talking about are men." But if even one of the workers was a woman, then the statement was illogical and exclusive.

Many common nouns and verbs are also needlessly sexist. For example, your department's "Manpower Study" might easily be retitled "Staffing Study."

If your company has job titles that specify sex (such as foreman, chairman, or salesman), consider changing them to encompass all qualified applicants. When masculine terms are used for supposedly "gender-free" concepts, studies show that both women and men are much more likely to assume that they target men, says Rosalie Maggio in *The Nonsexist Word Finder* (Beacon Press, 1988). It's best to clear up any ambiguity and avoid giving offense. The solution could be as simple as using "courier" instead of "deliveryman," or "worker" instead of "workman."

Job descriptions bring up another compelling reason to avoid gender-biased language: A job description that uses exclusive language may leave a company vulnerable to EEO lawsuits, according to guidelines published by the Cleveland-based International Writing Institute. And gender-biased language that is infused throughout your organizational culture could leave you open to "environmental" sexual-harassment lawsuits.

Race and culture

When dealing with language involving race and ethnic heritage, the watchwords are sensitivity and accuracy. But sometimes the array of choices can be confusing, even to a diversity-minded businessperson.

For example, how do you know whether to use the term "blacks," "African Americans," or "people of color" in your diversity-awareness class?

Several factors could influence that decision.

If you're not a member of the group to which you're referring, the best solution is to find sources who are. Interview staff, ask people about their preferences, and keep up with current trends and research. But remember that people are individuals. One person's opinion isn't necessarily representative of a large group.

In the example above, all three options may be considered acceptable. "Black" is still the preferred term among black Americans, according to a report in a recent issue of *Dictionaries: Journal of the Dictionary Society of North America* (as cited in *Copy Editor*, December 1992/January 1993). But "African American" is gaining in popularity, says the study, and some groups prefer "people of color."

Your choice will depend on the exact meaning you are trying to convey: the three terms are not synonymous. "African American" may not be appropriate if some employees of African descent are not American citizens. (And remember that some people who consider themselves Africans are white). And "people of color" frequently encompasses members of a variety of races. Know your audience and choose a word that will be acceptable to its members—but also make sure that your intended meaning is clear.

The same general principles apply to other cultural groups. For example, some members of Hispanic cultures prefer the term "Latino" over "Hispanic." In general, either one is acceptable, but they are not interchangeable. "Latino" refers only to people from Latin American cultures. It does not apply to European Hispanics. "Hispanic" encompasses both groups.

...nd remember that both terms ...ually refer to a variety of distinct cultures. A clearer and more respectful choice of terminology acknowledges a person's country of origin, if it's known. "Peruvian" or "Venezuelan," for instance, may be preferable to "Hispanic" or "Latino."

A similar guideline applies when referring to native Americans. For example, choose "Sioux" or "Cherokee" over "native American," if that information is available.

By the way, opinions differ on "native American" and "American Indian." Both are now in common usage. If your audience prefers one over the other, use it. Again, if you're not part of the group you're referring to, you'll be a more effective communicator if you learn from its members about their preferences.

Physical and mental attributes

The area of personal characteristics—especially physical disabilities—brings up some of the most controversial ...nguage issues. Nowhere is it more ...portant to define people first as people (or employees, when appropriate)—not as the bearers of irrelevant personal traits or (worse) the "victims" of those traits.

This issue sparks a lot of disagreement, even among professional business communicators. Consider the recommendations of the newly published editorial style guide to *The Economist* magazine. The guide advises writers that "the *hearing-impaired* are simply *deaf*. It is no disrespect to the *disabled* sometimes to describe them as *crippled*." (Italics are from the original.)

Despite that recommendation, you should avoid referring to people as "deaf" or "blind" in general business communications. For one thing, very few people actually fall into those categories; in most cases, a more accurate choice would be something like this: "with hearing impairments" or "with low vision."

"Crippled" is more offensive. Identifying an employee as, for example, "the crippled accountant," places the disability above the person and the job; it connotes someone who is to be pitied. "The accountant who uses a wheelchair," carries no negative connotations. It simply identifies the person, in the same way that "the accountant who sits in the third cubicle" would.

Many commonly used terms carry similar connotations, even when the writer's or speaker's intended meaning is innocuous.

In most contexts, "people who suffer from cancer" (or any illness or condition) is presumptuous, especially when it comes from a person who does not have cancer. It's also likely to be inaccurate or unverifiable if used to refer to a large group. "Cancer patients," while appropriate in some cases, is frequently misused. Only people who are undergoing treatment can be considered patients. Also, the term defines people only through their status as patients. In business contexts, a better choice might be the more neutral "employees with cancer."

"Retarded" and "senile" are commonly used pejoratively. Don't risk alienating your audience. Refer to the specific condition instead: for example, Alzheimer's or Down's. If the condition is unknown or the usage must encompass a broader range of individuals, "people with mental disabilities" may be appropriate.

You don't have to sacrifice clarity in order to avoid offense. Some people suggest "differently abled" as a substitute for "with disabilities." The intention is admirable, but the meaning is unclear. All of us are differently abled. "Disabilities" carries a meaning that is more likely to be consistently understood by readers or listeners.

If you find yourself reaching for a muddy euphemism to replace an offensive word, stop. Think carefully about your intended meaning. Go back to your network of sources and find another way to express what you want to say. Then say it in a way that is both sensitive and clear. ☐

Catherine Petrini *is managing editor of* Training & Development *magazine.*

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¿Habla Ingles!

Knowing basic street talk can mean survival

BY ROBERT L. DENT

Maricopa County Sheriff's Office deputy talks with some local men.

Law enforcement officers face the potential for tragic misunderstandings when dealing with non-English speaking people. Learning a few simple basic words can reduce those possibilities.

In this country there is a growing need for officers to have the ability to communicate with Spanish-speaking people under a wide variety of circumstances. Some officers now confront this need on a daily basis.

A language barrier has long separated officers from basic communication with Hispanic people, a barrier that sometimes threatens or costs a life. Too often it has cost the life of an officer who received no training in basic "Survival Spanish."

"Survival Spanish" encompasses a broad spectrum. It is the ability to commit to memory basic, succinct commands and phrases that can make the difference between a simple arrest and a deadly confrontation. This ability provides officers with the tools to gain control of situations where they never were before.

Survival Spanish also assures officer safety, improves community relations and provides an effective method of communicating. It is the ability to ask an injured person to point to their injury; and to communicate to a frightened child at an accident scene that his mother or father will be OK. It is communicating in a polite manner in order to elicit cooperation and respect while diffusing a potentially dangerous situation.

It also allows officers to make involved persons aware, through actions and speech, that they are fair and impartial. It can be very frustrating for an officer to carry out a professional investigation if his communication or attitude is misinterpreted by the victim, witness or suspect.

Officers should be aware that foreign-born subjects may have misconceptions about the police and judicial

system. They may be completely ignorant of the American judicial system as well as their own. The presumption of innocence is not part of many other judicial systems.

Some foreigners may be too timid to interact with people outside their immediate community and linguistic group. Many fear the police.

Police officers must develop the confidence of the non-English speaking person. Regardless of perception of guilt, differing cultural values and national origin, officers should acknowledge the humanity of those they encounter.

Ongoing training is crucial to learn about differing cultural perspectives. Understanding these perspectives can enhance an officer's personal safety during escalation of any tensions.

Communities of immigrant populations are often highly cohesive and rumors of problems with police are perceived to affect the entire community. A police action approached with professionalism will withstand the scrutiny of open court and enhance the reputation of the officer and his agency within the community.

Officers who are not properly trained regularly lose court cases because they fail to correctly advise a person of their rights or ask for consent to search as mandated by law or departmental policies. Many times, through no fault of the officer, criminal suspects go free because police cannot communicate with victims to obtain timely information. Paramedics cannot ask accident victims where they are injured, and officers are injured or killed because they cannot effectively communicate even at a very basic level.

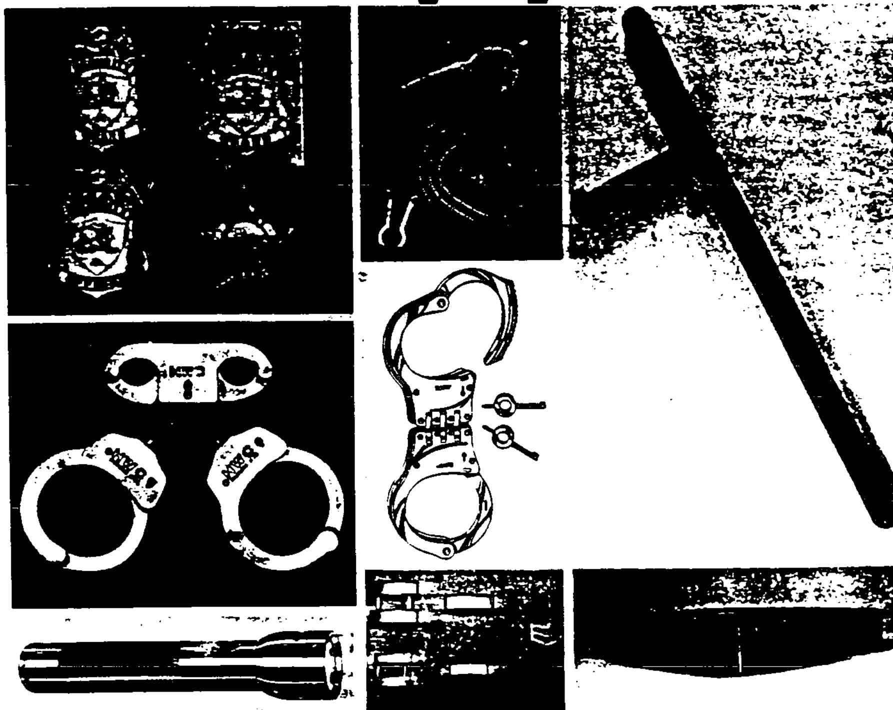
There is a need to train officers of the slang and profanities used by the Hispanic criminal element. Use of profanity is often an early warning indicator that the encounter is progressing beyond the bounds of polite conversation. Officers working in bilingual settings should be able to listen and recognize slangs and profane words. Their lives could be at stake.

When teaching "Survival Spanish," I first ask if any student knows how to say "No," in Spanish. Of 35 students, normally three will raise their hands. I then ask the remaining students what they would say to a non-English speaking, Hispanic suspect if they saw him reaching for a gun. Usually there is frightening silence.

I point out that if the students do not even know how to say "No" in Spanish, they are not going to be able to control this or any other type of life threatening situation. ("No" is same in Spanish as it is in English.)

Following are some important, basic phrases officers should know: Please; Thank you; Hello; You're welcome; May I help you?; What is your name?; What is your date of birth?; Can you read?; Can you write?; May I see your .....?; Do you understand?; Don't move; No Talking.

Administrators frequently tell me that they have a Spanish speaking officer available to translate for a non-Spanish speaking officer if one is needed. Or that one can be called to the scene or a telephone translation service can be used. I reply that officers in the field seldom can wait for a translator to arrive and command a



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suspect to: Drop the gun!: Put your hands up!. Don't move!. etc. Nor can they wait to tell an accident victim not to move. or ask him to point to where injured.

Officers must be able to recognize the "red flags" of potential violence by understanding the slang and profanities used by the criminal element. Officers must know that slang, profanities and idioms used by the criminal element are ever changing. Frequent. updated training is needed to stay abreast of the street vernacular.

The only viable solution to the problem is adequate training. Patrol officers must be educated and made aware of the words/phrases used by Hispanic suspects to warn accomplices of impending discovery or action that will effect their freedom. These words/phrases are used to disguise verbal messages and are intended as a secret communication.

There are also pre-attack verbal cues such as:

-Aguas! (Officer is in deep water) (AH-goo-ahs) Lit:—waters

Tumba (Slang for heroin or the officer will be killed) (TOOM-bah) Lit: tomb

Madre, en la (Kill him. Send him back to his mother's womb) (MAH-dreh. en lah) Lit: in the mother

Sumele (To stab the officer) (SOO-meh-leh) Slang for: stick it in

Sofoque (Often referred to as a police officer) (soh-FOH-keh) Slang for: A stupid person. In Tex-Mex used for dummy/crazy person.

Sacale los pedos (Terrify or scare the officer) (SAH-kah-leh lohs PEH-dohs) Lit: Let his gas out

Azules (Police officer) (ah-SOO-lehs) Lit: the ones in blue. Other slang include: Chota. Placa. Narco. La Jura. Capiro

Jale (HAH-leh) Slang for: the stuff/thing/contraband)

Escupe (Slang for rifle or shotgun) (ess-KOO-peh) Lit: to spit

Cohuete Slang for: firearm (KOH-et-eh) Lit: rocket/firecracker. (Fierro. like the car. is older term for firearm. Lit: Iron)

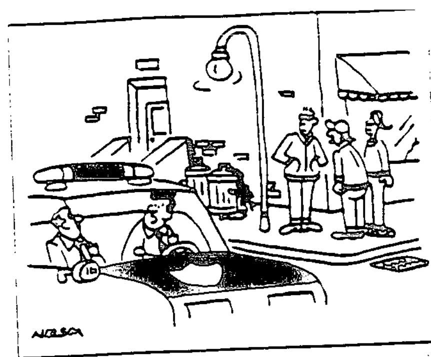
La pica (lah PEE-kah) Slang for: knife

Bronca (brohn-KAH) Slang for: bad situation/problem

Pinta Pinto (PEEN-tah) (PEEN-toh) Slang for: prison. ex-convict

The public expects law enforcement officers today to be well trained and responsive to its needs. Meeting that expectation will enhance the professional image and standards of law enforcement and public safety agencies. L&O

Robert L. Dent is the author of The Complete "Spanish" Field Reference Manual for Public Safety Professionals, now in its 3rd edition.



"The best way to break up a street gang is with a hand grenade."

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MODULE SUMMARY

Module 4: IMPLICATIONS FOR YOUR JOB

TARGET POPULATION:
Law Enforcement/Juvenile Justice Practitioners.

TIME ALLOCATION:
2 Hours

SPACE REQUIREMENTS: Tables set in U shape, classroom or rounds of 5/6. An open area for role play exercises.

PERFORMANCE OBJECTIVES:

At the end of this module, participants will be able to:

◊ List 5 questions you need to ask yourself when you deal with persons from a different cultural group.

◊ Respond effectively to encounters with persons from different cultural groups on the job — based on the skills you learn in role play situations.

EVALUATION PROCEDURES:

◊ Oral Summary

◊ List 5 questions you need to ask yourself when you deal with persons from a different cultural group.

◊ Respond effectively to encounters with persons from different cultural groups on the job — based on the skills you learn in role play situations.

METHODS:

Lecture
Group Interaction
Role Play Exercises

TRAINING SUPPLIES, AIDS, AND EQUIPMENT:

Flipchart
Transparencies
Over-head Projector
Participant Manual
Writing Paper
Pens or Pencils

IMPLICATIONS FOR YOUR JOB

INTRODUCTION

Let's begin our final module: *Implications For Your Job.* Actually, **everything** that we've talked about today has definite implications for your job. When we talked about how you see things, how you've unknowingly stored so many ideas, values and opinions in your own subconscious minds, we're talking about what you bring to the job.

When we talked about how much of your subconscious is filled with prejudices and stereotypes — but just below your level of awareness — we're talking about what you bring to your job.

One of the first implications of this course for you, then, is to work on yourself — to become more aware of your automatic thoughts and actions. To ask yourself some basic questions and then **decide** how to act when you encounter someone of another culture.

Unfortunately, what's been happening in our country and in our agencies — and what will continue to happen is that most of us get caught up in an automatic "We're Right" and "They're Wrong" cycle. When that happens, everybody loses.

You can stop the cycle — at least for yourselves. You can be open to the ideas, values and customs of other people, and you can use a more balanced approach to communication

OBJECTIVES

At the end of this module, you will be able to:

- List 5 questions you need to ask yourself when you deal with persons from a different cultural group.

- Respond effectively to encounters with persons from different cultural groups on the job — based on the skills you learn in role play situations.

PRESENTATION GUIDE

> Draw stick figure on flip-chart or pantomime walking a tightrope as you present the following:

Did you ever see a tight rope walker perform? I'll try to draw one for you here. This is a **male** tightrope walker. If the tightrope walker leans **too** much in one direction, he will lose his balance and start to fall. So, when he finds himself leaning too far, he will compensate, and lean slightly in the other direction. That's how he will maintain his balance.

The **same** principle applies to communicating across cultures. If we give our own opinions too much weight in a conversation, the communication becomes unbalanced, and we miss the important cues and meanings that other people send us.

To balance the communication, then, we need to be like the tightrope walker. We need to put aside our filters and listen carefully, check our own perceptions and ask the other person for feedback. And, we need to keep asking for feedback until we are sure that everyone involved in the situation understands what is happening.

There are a number of ways that we come into contact with juveniles. Regardless of each of our points of contact, there are some basic questions that we should ask, to ensure that we balance the communication, and not let cultural differences cloud the situation.

> Ask the participants to suggest possible questions they might ask themselves when they are in a culturally diverse situation. Write answers on the flip-chart. Review them and then continue with the following text.

Here are some other basic questions to consider:

Show Transparencies 4.1a and 4.1b and read the text.

Transparency 4.1a

QUESTIONS TO ASK YOURSELF

- ◊ Is there a cultural issue in this situation?
- ◊ What is the cultural issue?
- ◊ Does this culture have authority issues?

Transparency 4.1b

QUESTIONS TO ASK YOURSELF (cont.)

- ◊ How do I respond to these issues to get the job done?
- ◊ Am I acting respectfully?
- ◊ Is there someone else who can help?

Is There A Cultural Issue?

In any situation when we deal with other people, we often size up the other person in our minds. The other person's cultural identity can and should be part of this assessment. This assessment is not to judge the person in any way, but to focus on how to interpret their behavior within a cultural framework, so that we can understand them and keep the communication moving.

What is the Cultural Issue?

Once we realize that there are cultural issues at play, we need to decide how they specifically affect the situation. For example, if an African-American juvenile reacts to a juvenile justice intake counselor in a loud, vocal manner, the counselor could perceive the juvenile as being aggressive. But if the counselor pauses for a moment and assesses the juvenile's words and tone of voice within a cultural framework, he or she may identify this behavior as cultural and not as intentionally aggressive. The counselor is, then, more able to respond objectively.

Does This Culture Have Authority Issues?

It's the nature of our business that we are often in a position of authority over the people with whom we come into contact. This authority can be exaggerated when we work with juveniles. Therefore, understanding cultural authority issues is vital to performing our professional duties well.

Authority is a fact of life. Persons from all cultures, depending on their roles, react to it in different ways. Some persons become passive in the face of authority; some become aggressive; some, defensive. The important thing for us to do is to recognize whether the behavior coming from the juvenile is part of the juvenile's culture or part of something else. We need to ask ourselves: Is this reaction or response cultural or behavioral?

Recognizing and adjusting for these issues is essential to achieving the level of communication necessary to get the job done.

How Do I Respond to These Issues to Get the Job Done?

Every situation is different and no one can tell us specifically how to do our jobs with respect to persons of every culture we may encounter. What we hope to accomplish through this training is to

become more aware of the fact that differences exist and that we may need to adjust our thinking and behavior to improve our dealings with juveniles of different cultures.

Once we recognize and identify the cultural issue that exists in any given situation, we can modify our reactions according to the cues we receive from the juvenile. When we act with the other person's perspective in mind, we have a greater chance of getting the job done.

Am I Acting Respectfully?

Everyone, regardless of age or culture, wants to be treated with respect. In most cases, we respond more cooperatively toward others when we feel that we are being respected. The first step in acting respectfully, then, is simply to ask ourselves if we are treating others with respect — the way that we would want to be treated. Unfortunately, we frequently need to deal with juveniles who are upset and often verbally abusive.

Respect is a word we use all the time, and even take for granted. How do you know when you are treating someone with respect or when they are treating you with respect?

> Move toward the flip-chart to list participant's answers. Write the words "Respect Means" at the top of the page.

These are very good responses. To sum up, we can reduce all of these actions into one sentence: Respect means maintaining the basic human dignity of people.

Is There Someone Else Who Can Help?

One person cannot be expected to have the knowledge to respond effectively to the cultural differences of every group. We often need help, which can come in the form of a co-worker who speaks the same language as a particular juvenile, or a co-worker who is from the same neighborhood as a juvenile or peer counselors who may be able to relate better to the juvenile. It's important to remember that we do have resources in the community and the people we work with that can be invaluable in dealing with the issues of a culturally diverse juvenile.

APPLICATION

Let's stop now, and put some of the principles we've learned today into action.

We have provided two role plays for you to use. You can adapt them to your own discipline or locale, or use others that might be more typical of your discipline.

If you use the Jose Silvera incident (Handout 4.1, page 23), ask for 4 volunteers to role play it. Give each player his or her own role and ask them to leave the room to think about how they will play their part. Ask the players to use their own words when they act out their parts.

While they are out of the room, distribute the Observation Sheet (Handout 4.3) and review each point with the rest of the class. Then, continue with the following text.

Alternate/additional exercise to be used is Handout 4.4, Small Group Exercise. The appendices for each professional group also contains alternate exercises for this section. These exercises are located in the job implications section of each appendix.

> You may use the exercises in the appendices to replace the role play exercise or in addition to the role play exercise, depending on the time available.

The rest of us are the observers. We need to pay careful attention to **how** the situation is acted out. Watch for and jot down notes on the discussion questions listed on the observation sheets. Also, write down all of the cross-cultural skills that the person in authority uses with the other person or persons. Look for any communication barriers that you think each of the players display.

Also, write down some examples of the good behaviors you see.

HANDOUT 4.3

Observation Sheet

1. What were the sources of conflict between the characters in the situation?

2. What were the differences in motivation, approach and perspective of each of the players?

3. What kinds of feelings did the players show?

4. What influences did the culture of each player have in the encounter?

5. Was authority an issue in this situation?

6. Listening skills
   Did the person in authority:
   - Show respect?
   - Wait until the other person completed his or her thoughts before speaking?
   - Paraphrase what the other person said?
   - Ask the other person if what is happening at this meeting has the same meaning for him or her as it does for the speaker.

7. Communication Styles
   - Was the speaker too close to the listener? Too far away?
   - How did the distance between the players add to or take away from the communication?
   - How was the eye contact between the speakers?
   - How did each player try to adjust to the eye contact patterns of the other?
   - Were the speech patterns of both players direct or indirect?
   - Was there any miscommunication because of different styles?
   - Was there a lot of gesturing? Hardly any? Did having it or not having it help or hurt the communication process?
   - If an argument started, or a problem was posed, how did each person react to the style of the other?
   - Did each player try to "see" what the other person was "seeing" in the situation? How could you tell?

After you review the Observation Sheet, ask the role players to return to the room and to act out the role play.

- **Stop the action** — Call "time out" when:
  - the discussion between players becomes repetitive
  - a player becomes emotionally upset, distressed or begins to reveal deep-seated attitudes or emotions that may embarrass them or others
  - a player drops out of character and becomes himself or herself
  - enough interaction has occurred
  - the conclusion of the role play becomes obvious
  - the players reach a conclusion.

- **Evaluate the action** — the MOST IMPORTANT STEP:
  - Let the role players comment first on their perceptions of their performance. When they are first to comment on their feelings and reactions in the role, it helps to protect their feelings of insecurity and reduce their vulnerability.
  - Guide the comments toward the problem and the situation, NOT THE ACTING ABILITY of the players.
  - Focus the attention of the players and the others on what they learned about their behavior and that of others.
  - Ask them about the attitudes and feelings of the people in the role situations.
  - Ask them to identify behavioral alternatives that may have been useful in similar real life situations.

After the role play, ask the participants to move into their small groups to discuss the role play base on the Observation Sheet. Allow 15 minutes for this activity. Then ask the group leaders to present their conclusions to the group.

After the role play exercise, ask participants to stay in their small groups and either complete the following questions, or turn to the Goals section of their Action Plan.

To give the participants an opportunity to personalize the concepts learned during this module, ask participants to either complete the Goals Exercise in the Cultural Diversity Action Plan or to answer the questions on Handout 4.5, page 30.

If you choose the Action Plan, turn to that section.

If you choose Handout 4.5, distribute the handout and have participants complete it individually. Then ask them to form small groups and discuss their answers. Finally, have each group report their answers to the class.

HANDOUT 4.5

As a final exercise on job implications, answer the following questions. Write your answers individually.

1. The most important job implications I learned in this module are:

2. The exercises taught me:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUMMARY

In this module we discussed the implications for your job. We talked about the questions you need to ask yourself when you deal with persons from a different cultural group. These questions include:

- Is there a cultural issue in this situation?
- What is the cultural issue?
- Does this culture have authority issues?
- How do I respond to these issues to get the job done?
- Am I acting respectfully?
- Is there someone else who can help?

We also participated or observed a role play to experience how cross-cultural communication might occur on the job, and what we could do to avoid some of the communication problems we observed.

EVALUATION

To ensure that the participants have met the objectives, you may ask them to give the definitions orally, or write them and turn them in.

◊ **List 6 questions you need to ask yourself when you deal with persons from a different cultural group.**

1. Is there a cultural issue?
2. What is the cultural issue?
3. Does this culture have authority issues?
4. How do I respond to these issues to get the job done?
5. Am I acting respectfully?
6. Is there someone else who can help?

◊ **Respond effectively to encounters with persons from different cultural groups on the job — based on the skills you learn in role play situations.**

GLOSSARY

Cultural Competence: occurs when an agency or organization becomes effective in dealing with and working with individuals from different racial, ethnic and cultural backgrounds. This requires basic cultural knowledge and ability to adapt practice skills to fit the needs of the client within their cultural context. This is a model that many correctional and correctional related agencies and organizations are working towards as they attempt to provide effective and meaningful services for the individuals that they serve. Cultural competence can occurs at two levels, the individual level (law enforcement and juvenile justice practitioners) and the organizational level (law enforcement and juvenile justice agencies and organizations).

On the individual level the components are:

Awareness of ones own cultural values: Understanding and awareness of ones culture and how it impacts our behavior and relationships.

Awareness and acceptance of difference: Being open to the cultures of others.

Understanding the dynamics of difference: Developing an open mind and embracing the concept that "different does not mean bad." This takes a commitment to try to understand difference.

Development of cultural knowledge: Gaining a true sense of understanding of a culture through reading, talking to individuals who belong to that culture and experiencing life within that culture.

Ability to adapt issues of diversity: Finding ways to adapt diversity to the situations faced every day.

On the organizational level the components are:

Valuing diversity: Understanding how diversity can be an asset instead of a liability to the organization. It can certainly enhance community relations and boost community support.

Cultural self assessment: Ask the question — Where does this agency or organization exist on the cultural competence continuum? — Is the agency or organization culturally sensitive in its service and operation approach or is it insensitive? Are there improvements to be made?

Managing for the dynamics of difference: Once the agency or organization understands where it exists on the cultural competence continuum, then it can set about making plans to integrate cross-cultural services and issues into its services and operations.

Institutionalization of cultural knowledge: Policy, mission statement, attitude, promotion, commitment from administrative heads towards cross-cultural approach.

Adaptation of diversity: Having the services that are needed. Understanding that culture changes and having the flexibility to make changes when and where they are needed.

Authority: authority is the legalized use of power in the institutional structure of society. Authority is an important component law enforcement and juvenile justice practitioners. Without authority working with juveniles within the system would have no substance. How this power is used and perceived is important.

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Montgomery, Imogene H. "Multicultural Awareness: Developing Cultural Understanding in the Juvenile Justice System." Juvenile Probation Officer Initiative's Professional Development Series. OJJDP. Vol. 1, Issue 1, January 1992.

Weaver, Gary. "Law Enforcement in a Culturally Diverse Society." FBI Law Enforcement Bulletin 61(9) (1992): 1-7.

TRANSPARENCIES

Transparency 4.1a

QUESTIONS TO ASK YOURSELF

- Is there a cultural issue in this situation?
- What is the cultural issue?
- Does this culture have authority issues?

Transparency 4.1b

QUESTIONS TO ASK YOURSELF (cont.)

- How do I respond to these issues to get the job done?
- Am I acting respectfully?
- Is there someone else who can help?

PARTICIPANT HANDOUTS

HANDOUT 4.1

Jose Silvera Role Play

Characters

Jose Silvera: You are from a wartorn section of San Salvador. You witnessed countless acts of violence as a youngster, including the shooting death of your older brother. You lived in fear, never knowing who to trust. To you, anyone with a uniform and gun could be — and often was — an enemy.

You turned 16 today and received your driver's license.

Mr. Silvera: You are a proud man and a stern father who is known to have a short temper. You work as a laborer for a large construction company and barely make enough money for the necessities. Your family lives in your brother's house, but you dream of having your own place someday.

You moved your family to the United States so that they could have a chance at a better life. You insist that your children work hard and get an education — to take advantage of opportunities that you never had.

You speak little English.

Mrs. Silvera: You are a soft-spoken woman who is devoted to her family. Like your husband, you want the children to do well and succeed. But you still fear for their safety — especially in such a strange place.

You dislike your husband's temper and think he is often too hard on the children. You rarely confront him, however, because he is head of the household.

You speak little English.

Officer Barnes: You have been on the force for three years. Your father was a quiet man who often yielded to his domineering and controlling wife. Your mother was outspoken and encouraged you to choose a solid career. You decided to pursue your desire to become a police officer.

On patrol, you have had many "run-ins" with El Salvadoran teenagers, including some who have formed gangs. You try to steer those who have gone astray in the right direction.

Incident

When Jose Silvera was 12, he moved to the United States. His adjustment to a new way of life was slow, but his easy-going nature enabled him to make new friends.

Jose turned 16 today and, like most American teenagers, was thrilled to finally receive his driver's license. His parents are proud of his achievement. As a reward, Mr. Silvera lets Jose take the family car for a few hours.

He is so excited about taking the family car for a spin that he runs through a stop sign. Suddenly, he hears a siren behind him, and he panics. All the old memories of uniforms and guns come rushing back. Instead of pulling over to the side of the road and stopping, Jose steps on the gas. And a chase ensues.

Officer Barnes radios ahead for help. Two other patrol cars respond and cut Jose off. The police officers leave their vehicles, draw their weapons and shout commands at Jose.

Terrified, Jose slowly rolls down the window and peers out. He begins talking rapidly in Spanish.

The officers keep repeating their commands. And, one of Jose's friends in the car insists that he get out before the situation worsens.

Jose steps out of the car slowly and begins talking to the officers again and waving his hands. Officer Barnes orders Jose to place his hands on the car and spread his feet.

Jose obeys but keeps talking. Eventually, with the help of Jose's friends, the officers realize that the situation is a misunderstanding. But Officer Barnes doesn't want it to happen again. So, he follows Jose home to talk to his parents.

HANDOUT 4.2

Role Play (Alternate Exercise)

Characters

Director Dan O'Sullivan: You are an Irish-American who is the director of a training school. You have a clean facility, good programs and an excellent staff. You believe in a participative style of management, which allows all the staff to voice their opinions.

You are good-natured and have a firm commitment to better the juveniles in your care. Recently, you have received an influx of Spanish-speaking juveniles. You have only one staff member who speaks fluent Spanish and only a couple others who know a few words here and there.

In a staff meeting today, a careworker will express concern over a new group of juveniles who have been speaking in Spanish. You will run the meeting and intervene only to keep the meeting going, to help resolve conflict, or to avoid the implementation of a poor procedure.

Supervisor Phyllis Bell: You are an African American woman who has been a supervisor for three years. You are a strong-willed woman who believes that the training school acts as a model home for the juveniles. As far as you're concerned, the recent influx of Spanish speaking juveniles has posed many positive challenges for the staff.

You feel that these juveniles should be able to speak in their native language during recreation time — because it meets their needs for self-esteem and belonging.

Careworker Clarence Barner: You are an outspoken African American male who has been a careworker for four years. You enjoy working with the juveniles But, you believe that they will "take advantage of you if you let them."

You have overheard three juveniles talking Spanish in the corner of the recreation room. You are concerned that they may be "up to something" and perhaps are planning to escape. In the staff meeting today, you will do your utmost to convince the Director and your supervisor that:

1) juveniles should be told to speak only in English

2) the conversations of foreign-speaking juveniles should be monitored for compliance to the new policy

3) the three juveniles should be confronted about their behavior

Incident

Attending a staff meeting today are the director of the training school, a supervisor and a careworker. They are discussing the careworker's concerns over juveniles speaking a foreign language.

HANDOUT 4.3

Observation Sheet

1. What were the sources of conflict between the characters in the situation?

2. What were the differences in motivation, approach and perspective of each of the players?

3. What kinds of feelings did the players show?

4. What influences did the culture of each player have in the encounter?

5. Was authority an issue in this situation?

6. Listening skills
   Did the person in authority:
   - Show respect?
   - Wait until the other person completed his or her thoughts before speaking?
   - Paraphrase what the other person said?
   - Ask the other person if what is happening at this meeting has the same meaning for him or her as it does for the speaker.

7. Communication Styles
   - Was the speaker too close to the listener? Too far away?
   - How did the distance between the players add to or take away from the communication?
   - How was the eye contact between the speakers?
   - How did each player try to adjust to the eye contact patterns of the other?
   - Were the speech patterns of both players direct or indirect?
   - Was there any miscommunication because of different styles?
   - Was there a lot of gesturing? Hardly any? Did having it or not having it help or hurt the communication process?
   - If an argument started, or a problem was posed, how did each person react to the style of the other?
   - Did each player try to "see" what the other person was "seeing" in the situation? How could you tell?

HANDOUT 4.4

Small Group Exercise

1. Assign one of the following situations to small groups to explore.

   a. African American client calls you a racist. What are your choices for dealing effectively with this type of statement?

   b. African American client tells you you can never understand his/her situation because you are **not** African American. What are your choices for dealing effectively with this type of statement?

2. Group/individuals are to make specific recommendations for dealing with the above two situation. (5 minutes)

3. Each person present one idea and brief explanation.

4. Group members must reach a consensus of support for one idea.

HANDOUT 4.5

As a final exercise on job implications, answer the following questions. Write your answers individually.

1. The most important job implications I learned in this module are:

2. The exercises taught me:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

SUPPLEMENTARY READINGS

DIGEST
NO. 123

ERIC Clearinghouse on Adult, Career, and Vocational Education

Multicultural Career Education and Development

by Sandra Kerka

1992

EDO-CE-92-123

The implications of cultural diversity constitute one of the most critical issues facing the United States today. Census data show rapid increases in nonwhite populations, a vast reserve of human potential that makes a multicultural focus imperative for career education and development (Locke and Parker 1991). What is meant by a multicultural perspective? Wurzel (1984) defines it as a critical and reflective understanding of oneself and others in historical and cultural contexts, an awareness of both differences and human similarities. For career educators and counselors, it means infusing practice with an awareness of their own personal and cultural background and experiences as well as those of their students or clients.

Self-concept and identity are crucial to career development. Cultural values and beliefs have great influence on the formation of self-concept; therefore, effective career development must take culture into account (Rifenbary 1991). The purpose of multicultural career education and development is to foster positive self-concepts and career choices regardless of cultural background, encourage understanding of the contributions of all cultural groups, and develop effective intercultural communication skills. This ***ERIC Digest*** examines how career education and development can respond to the cultural diversity of school and workplace.

Cultural Identity and Career Development

World view–the attitudes, values, opinions, and beliefs with which a person perceives the world–is influenced by cultural heritage and life experiences. Locke and Parker (1991) explain how different combinations of Locus of Control (LC) and Locus of Responsibility (LR) affect the formation of world view. Four combinations are as follows: (1) Internal LC-Internal LR–feelings of high personal control and personal attributions of success or failure; (2) External LC-Internal LR–acceptance of the dominant culture's definition of self-responsibility; (3) External LC-External LR–feelings of a lack of both control and responsibility; and (4) Internal LC-External LR–belief in individual efficacy but perceptions of external barriers to action.

The category that corresponds with an individual's world view derives from his/her cultural background as well as the historical, social, and economic experience of that cultural group. This is the context in which students will attempt to act on their career choices (ibid.). One of the dangers of multiculturalism is thinking that all members of a group share identical characteristics. However, cultural awareness must begin with understanding of such differences as world view, bearing in mind that people are a complex product of gender, ethnicity, and individuality (Gainor and Forrest 1991).

Another dimension of difference is nonverbal communication styles. Interpretations of words, gestures, spatial and temporal relationships, and touch can vary among groups (Herring 1985). Other values and perspectives on which groups may differ are as follows: cause and effect, holistic versus linear thinking, competition versus harmony, long- versus short-term goals, view of the teacher or counselor as authority or facilitator, collectivism versus individualism, degree of tolerance for ambiguity, assertiveness versus restraint, and authoritarian versus democratic family structures (Leong 1991; Rifenbary 1991; Wurzel 1984). According to Herring (1985), intercultural communication means the ability to approximate another person's meanings, without necessarily agreeing with them. A culturally effective career educator has a wide repertoire of skills to interpret the world views and communication styles of students and to select the best strategies and techniques to help them.

How does culture affect career development? An El Paso, Texas, project provides an example. Hispanic females have high dropout rates and the lowest college attendance rate of any ethnic population (Tinajero, Gonzalez, and Dick 1991). The alienation of many Latinas from school stems from lack of role models and counseling, stereotypes in curriculum, and low teacher expectations. Mothers are a strong influence, but many mothers have low educational levels and lower expectations for their daughters (ibid.). The Mother-Daughter Program jointly operated by the University of Texas, the YWCA, and El Paso School District builds on the strong maternal influence. Sixth-grade girls and their mothers participate in a program designed to acquaint them with careers and college, raise aspirations, introduce them to Hispanic female role models, and help mothers to be role models. The program targets sixth-graders because it is felt that the pre-high school period is a critical time before girls conform to cultural norms and restrict their own options. Program activities include campus tours, career day, community service projects, awards ceremonies, and summer camp, a 2-day immersion in campus life. An important factor in the program's success is respect for the participants' language (using bilingual materials) and cultural traits.

Techniques for Multicultural Career Development

A key to effective career education and development for diverse groups is the sensitivity and awareness of educators and counselors. Locke and Parker (1991) describe the cross-cultural awareness continuum, which educators and counselors can use to gauge their growth in intercultural competence, a lifelong, ongoing process. The levels of the continuum are as follows:

- Self-awareness
- Awareness of one's own culture
- Awareness of racism, sexism, and poverty
- Awareness of individual differences
- Awareness of other cultures
- Awareness of diversity
- Career education skills/techniques

Culturally skilled career counselors or educators are aware of their own ethnicity and personal prejudices, have knowledge and understanding of culturally diverse groups, and have knowledge of culturally relevant strategies, skills, materials, and resources (Rifenbary 1991).

Examples of a secondary and a postsecondary program illustrate ways of integrating multicultural techniques. The Iowa Department of Public Instruction's (1986) approach to secondary multicultural career education begins with the premise that students must see themselves reflected in the curriculum and must see the potential for themselves in various careers. The curriculum has five parts: (1) self-concept (including race, sex, national origin, and physical condition); (2) understanding of the world of work; (3) understanding of the contributions of all groups to society; (4) commonalities of the human race, uniqueness of individuals and cultural groups; and (5) interper-

sonal and intergroup communication. The Iowa curriculum includes a self-evaluation checklist to assess the following aspects of schools and programs:

- Diverse role models on staff
- Diverse student enrollments across courses and curricula
- Multicultural, nonsexist content integrated into curriculum philosophy, goals, objectives, and evaluation
- Instructional materials representative of cultural diversity and gender
- Culturally aware teaching strategies, behavior, and attitudes

Case Western Reserve University's Minority Career Awareness Program addresses three factors considered important in minority career development: friendly atmosphere, leadership opportunities, and a sense of success (Barnard, Burney, and Hurley 1990). The program features the student-run Careers Unlimited Corporation (CUC), which sponsors workshops that provide interaction with minority professionals. The CUC simulates workplace situations, enabling students to develop and test leadership abilities in a supportive environment, receive feedback on interpersonal skills, and learn about organizational dynamics.

The following strategies synthesize from a number of sources some approaches to multicultural career education/development:

- Teachers and counselors should establish a climate of acceptance, have high expectations for student achievement, and foster positive self-concepts and cultural identity. Gainor and Forrest (1991) consider it important to assess the strengths of the multiple parts of self-concept: psycho-physiological, ethnic/cultural, and individual.
- A cultural group should not be thought of as homogeneous. For example, Asians are composed of many different subgroups (Lee and Richardson 1991). Native American differences appear among tribes, in urban and rural environments, and intergenerationally (ibid.). Teachers should strive for a balanced view of students as individuals and group members (Locke and Parker 1991).
- Curriculum materials should be representative of all groups in a wide range of careers.
- Bilingualism should be valued and students' language and culture incorporated in instruction. Students should be helped to learn the difference between feelings of superiority and pride in one's heritage (Locke and Parker 1991). Reflective teaching practices (Wurzel 1984) and sharing of the teacher's own ethnicity and background (Rifenbary 1991) can foster a sense of community.
- Differences in communication styles, learning styles, and decision-making styles should be assessed and appropriate teaching and counseling methods selected (Herring 1985; Leong 1991; Rifenbary 1991).

Issues in a Multicultural Approach

Although a goal of career development is empowering people to change their lives, a focus solely on individual competence ignores the effects of external forces. Teachers and counselors are encouraged to be advocates for students by recognizing problems that are systemic rather than individual (Rifenbary 1991). Acting as change agents, they can seek commitment from administrators for a multicultural perspective, examine institutional practices and the values they represent, and question the assumed universality of theories, methods, and instruments used in career development.

Lee and Richardson (1991) recognize the potential of counselors as systemic change agents but identify some concerns about an overbroad definition of multiculturalism and the potential for a new kind of racism by overemphasis on differences. They present the following considerations for a multicultural approach:

- The importance of a group's history, the way its perspective is derived from exclusion from power
- The level of ethnic identity and acculturation
- Influence of family, sex role socialization, and religion
- The way a group has been named or labeled
- Some groups' traditional mistrust of counseling and education as tools of social control

Locke and Parker (1991) conclude that system commitment to meaningful career education, a belief that students can learn and want to learn, and educators and counselors who value the worth and dignity of all students are the keys to successful multicultural career development.

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CENTER ON EDUCATION AND TRAINING FOR EMPLOYMENT
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The Special Role of the Courts

The judicial system is, by its very nature, simply unlike other governmental institutions. The fundamental goal of our state judicial system is to uncover truth and dispense justice, to act as the ultimate arbiter of what is right and wrong. There is no place here for unequal or unfair treatment stemming from bias—individual, institutional, or otherwise. Aesop, who by all accounts was born a slave and whose fables have become part of American folklore, uses this simple image to make the point:

> A swallow had built her nest under the eaves of a Court of Justice. Before her young ones could fly, a serpent gliding out of his hole ate them all up. When the poor bird returned to her nest and found it empty, she began a pitiable wailing. A neighbor suggested, by way of comfort, that she was not the first bird who had lost her young. "True," she replied, "but it is not only my little ones that I mourn but that I should have been wronged in that very place where the injured fly for justice."[1]

From Aesop's Fables

[1] Translation contained in M. Frances McNamara, "2000 Famous Legal Quotations," 129-30 (1967).

ISSUES ASSOCIATED WITH MINORITY OVER-REPRESENTATION IN THE JUVENILE JUSTICE SYSTEM

Recent years have seen an increasing differential processing of minority juvenile offenders within the juvenile justice system. This has led to a disproportionate representation of minorities (*Black, Hispanic, Native-American, Asians*) in public detention centers and correctional institutions.

Despite this trend, policymakers, legislatures and courts have paid relatively little attention to the issues surrounding this problem. These issues are highly emotional. Race relations (*racial equality*) in any content, is simply a problem no one wants to talk about or address.

So why this disparity?

Is it based on images that people in the juvenile justice system have of minorities? The word images is used instead of the words prejudice or stereotyping. These latter words give rise to many emotions and in many instances create more problems than solutions.

The over-representation of minority juvenile offenders is detention centers and public correctional facilities may be based on the images that people (*law-enforcement officials, probation personnel, judges, among others*) may have towards ethic groups. And if this is true, we need to know if such images impact (*influence*) attitudes and behaviors toward the ethic groups. I recognize that this may simply be impossible to measure or evaluate as people in general will not admit to having prejudices towards minorities or admit to stereotyping ethic groups (*Blacks are more violent and lazy; Hispanics have a lower intelligence than Whites*).

Or, is the over-representation based on other factors, such as, systemic racism, social status of offenders, the belief that minorities commit more crimes (*image*), lack of training of juvenile justice professionals in the area of cultural sensitivity, or lack of minority staff at the critical stages of the juvenile justice system?

Or, is the over-representation issue, so complex in our American society, that it eludes answers and solutions?

In my opinion, while this complex societal problem may not be totally solved, not only must it be addressed, but solutions must be explored, found, and implemented. However, we must be careful that in finding todays' solutions, they do not become tomorrow's problems.

IMPLICATIONS FOR POLICY

- ✧ Law-enforcement agencies need to develop standards (*criteria*) for the handling of juvenile offenders, based on offenses, not social characteristics, race, or socio-economic status.

- ✧ Law-enforcement agencies need to develop alternatives to arrest and referral to detention facilities, based on type of offenses and not socio-economic status of offenders. In developing alternatives, law-enforcement agencies must collaborate with the minority community.

- ✧ Law-enforcement agencies need to develop training programs in race relations and racial, cultural and ethic values. The programs should reflect the type(s) of minorities found in their respective communities.

- ✧ Probation departments (*intake level*) need to develop standards (*criteria*) for the release and detention of all juvenile offenders, based on offense and public safety.

- ✧ Probation departments need to develop alternatives to secure detention for minority juvenile offenders. This could include foster homes, home detention, group homes, relative placement, and electronic monitoring.

- ✧ Probation departments, at intake level, need to develop alternatives to the traditional juvenile court process for juvenile offenders, who do not pose a danger to their communities, irrespective of their socio-economic status. In this respect, collaboration with the minority community is needed to develop services or referral sources.

- ✧ Probation departments (*court services level*) need to develop dispositional standards (*guidelines*) based on: public safety and needs of juvenile offenders, irrespective of socio-economic status or social characteristics.

- ✧ Probation departments, at court services level, need to develop alternatives to public correctional facilities through collaborative efforts with the minority community, in order to assure that minority juvenile offenders are not warehoused in public institutions, simply because there are no alternatives for minority youth, such as third-party insurance or funds for private placements.

- ✧ Probation departments need to develop training programs in race relations and racial, cultural and ethic values for all juvenile justice professionals employed in those department.

- ✧ Prosecuting attorney (state-wide or local) need to develop specific written criteria for making charging decisions, based on alleged offenses and protection of the community. Race, socio-economic status, social characteristics should never enter into charging decisions.

- ✦ Juvenile court judges need to be made aware through education and training about the issue of the disproportionate representation of minorities in the juvenile justice system, including the courts.

- ✦ Juvenile court judges and staff need to develop training programs in race relations and racial, cultural and ethnic values.

- ✦ Juvenile court judges need to develop objective, race neutral dispositional guidelines.

- ✦ Far more collaborative efforts on the part of juvenile court judges and the minority community are needed in order to provide comprehensive alternatives and services for minority youth.

- ✦ Areas for study remain regarding:

  - ✧ What are the characteristics of juvenile offenders in public detention and correctional facilities?

  - ✧ What are the characteristics of juvenile offenders in private (mental health and residential) institutions?

  - ✧ What are the characteristics of the families of the youth in public and private facilities?

  - ✧ Are the family characteristics, needs, services and outcomes different for minority youth than for non-minority youth? If so, why?

THE ROLE OF THE ENVIRONMENT: POVERTY AND POOR HOUSING

- ✦ Juvenile justice professionals and policymakers on the national, state and local level need to study the role of the environment on the decision-making process from the point of arrest to disposition as it affects the detention and institutionalization of minorities in public facilities.

Source Unknown

Photo courtesy of Regina Kosicki

Consider the following traffic stop:

Officer Smith pulls over a motor vehicle occupied by four Hispanic males. She approaches the driver of the vehicle and asks for his license and vehicle registration. Not understanding English, the driver replies, "No hablo ingles." Officer Smith, who does not speak Spanish, continues to make inquiries in English, which results in both parties becoming frustrated and excited.

The officer then motions for the driver to exit the vehicle. Within moments, the repeated attempts at communication and apparent misunderstanding between the driver and the officer lead to a confrontation in which Officer Smith sustains injuries. The men then drive away, and a high-speed chase follows. The pursuit ends when the driver wrecks his vehicle.

This seemingly routine traffic stop results in severe consequences. The department places Officer Smith on injury leave. The innocent bystanders injured as a result of the high-speed chase bring civil action against the law enforcement agency. The occupants of the stopped vehicle suffer injuries, which lead to their hospitalization. And, two police cruisers remain out of service for an extended period of time.

Unfortunately, situations such as this will likely increase as scores of people from foreign countries continue to immigrate, both legally and illegally, to the United States. For the most part, these immigrants experience many difficulties while trying to assimilate into American society. They also pose problems for criminal justice personnel because of language barriers and cultural differences that neither group fully comprehends.

This article explains some of the reasons behind the misunderstandings and lack of communication that occur between law enforcement and the various ethnic communities. It then suggests that one way to overcome these problems is to incorporate foreign language instruction into criminal justice training programs.

REASONS FOR LACK OF COMMUNICATION

Language Barriers

The primary reason why law enforcement officers and many foreign-born residents of the United

States fail to communicate is that neither group can sufficiently comprehend the native language of the other. Often, immigrants have little or no knowledge of the English language when they come to the United States, and they experience great difficulty learning the language once they arrive.

Compounding the situation is the fact that their children often also have difficulty communicating. Since their parents do not speak English, the language of their native country is the only one they learn at home.

> "...a working knowledge of ethnic languages and cultures... enhance[s] communication and understanding."

Deputy Colvard serves with the Loudoun County, Virginia, Sheriff's Office.

In the school system, these children often face isolation from fellow students, which sometimes leads to discrimination and blatant hostility. One metropolitan newspaper editorial described the taunting of Hispanic students with epitaphs of "Go Home." Students voice "what many adults not only hope but also believe—that the Central American 'problem'...will disappear, that 'these people' will go home to their [native] countries."[1]

Placement of students in English-as-a-Second Language classes also isolates them from the mainstream. Although such action may be necessary, it is somewhat self-defeating in that it reinforces the segregation of these students. Also, many schools cannot afford bilingual counselors, who could help foreign-born students or those born of immigrants assimilate into the school system.

Mistrust of the Criminal Justice System

For many immigrants, the criminal justice systems in their native countries acted as puppets of the ruling political regimes. For them, "Law enforcement is feared, not respected."[2]

As an assistant director of the Miami Human Resources Department stated, "In a majority of countries...police officers are not seen as community servants, but as oppressors...."[3] This makes it extremely difficult for these people to change their beliefs of law enforcement once they arrive in this country. As a result, they do not trust and will not cooperate with criminal justice personnel.

Fear of Deportation

Another segment of immigrants include those who fled the economic and political oppression in their countries and entered the United States illegally. These immigrants fear deportation because they see it as tantamount to a death sentence upon their return. This fear, as well as their inability to comprehend the differences between the criminal justice system of the United States and that of their native countries, augments the possibility of violence if an encounter should take place.

WHAT LAW ENFORCEMENT CAN DO

To begin, law enforcement must realize that the United States will continue to be a sought-after refuge for immigrants. In fact, by the year 2010, more than one-third of all children in the United States will be black, Hispanic, or Asian; whites of European descent will no longer be the majority.[4]

This means that law enforcement must put forth a concerted effort to ensure that officers will be able to communicate with and relate to members of ethnic communities. One way for this to occur is to incorporate training in the foreign languages and cultures into police academies.

Academy Training

The Northern Virginia Criminal Justice Academy, a regional police academy serving over 20 police departments, offers a 2-day "Survival Spanish" course for those

being trained at the facility. Enrollment is open to all sworn and civilian personnel. The course consists of verbal, visual, and practical exercises and concentrates on commonly used phrases and questions.

During the course, students learn the vocabulary needed during an encounter with a Spanish-speaking person. They learn to identify certain Spanish words and phrases, including those that might show hostile intent. At the end of the class, they receive a cassette tape of what was taught so they can continue to practice their language skills.

This regional police academy also offers a "cultural sensitivity" workshop that addresses the differences between the current mainstream culture of the United States and the cultures of both Latin America and Asia. This course covers such areas as "body space," "machismo," and "touching," among others.

Another course currently under consideration is a Spanish course designed specifically for telecommunications operators. This course would concentrate on the proper words and phrases needed to obtain the information that dispatched police units need to know when responding to calls for service.

College Courses

Many universities and colleges offer foreign language courses, which provide another avenue for law enforcement officers. While such courses are geared to the entire student population, foreign language departments may oblige local police departments by tailoring a course to meet the specific needs of law enforcement personnel. This would include incorporating commonly used greetings, questions, and commands, as well a vocabulary needed to obtain physical descriptions or to use during traffic stops and other general enforcement situations.

> "...law enforcement must put forth a concerted effort to ensure that officers will be able to communicate with and relate to members of ethnic communities."

One county police department made arrangements for a community college language instructor to come to the police department to teach Spanish to its employees. According to a police officer who attended this training session, "It's a survival tool. When one guy tells another that he's going to pull a *cuchillo* (knife) on me, I don't have to see it to know about it." The same officer then noted, "Speaking Spanish...is a positive public relations tool, reducing distrust between the Hispanic community and the police department."[5]

Those police departments that choose to work with colleges in structuring a language course should keep in mind that patrol officers are not the only ones who need language instruction. Courses should also be tailored for administrative, communications, and corrections personnel. For these department members, knowledge of a language spoken by many residents of their community will help them to perform administrative, investigative, and public relations functions.

TRAINING BENEFITS

As America becomes more ethnically diverse, police training, especially in language and cultural sensitivity, becomes more critical. Training develops better police officers and lessens the chance of lawsuits brought against the department.

When officers are afforded language and cultural sensitivity training, the possibility of misunderstanding between law enforcement officers and members of an ethnic community decreases. Such training can also avert violent encounters or at least diminish the extent of violence should such a confrontation occur.

Language and cultural sensitivity training can also result in substantial cost savings for a department. Obviously, a department can save money by taking every step necessary to protect itself from litigation. It can also save the cost of acquiring translators for street encounters in which officers cannot understand what suspects are saying. In such situations, law enforcement personnel with a working knowledge of the language could serve the department just as well, or even better, than a paid translator performing the same service.

Most importantly, officers who can understand and speak a foreign language demonstrate to that ethnic community that they are committed

to serve them as best they can. People appreciate knowing that their police department is trying to communicate with them in order to better understand their wants and needs. This fosters trust and improves the department's public image in the community. In turn, the community members may be more willing to come forth with information about local crimes and problems.

CONCLUSION

Law enforcement agencies throughout the United States serve members of various ethnic communities. For this reason, police department employees should be afforded practical training in both foreign languages and cultures.

Such training averts future problems. Providing criminal justice personnel with a working knowledge of ethnic languages and cultures through academy, college, or agency training can enhance communication and understanding. It can also guard against encounters that could threaten the prospect of a peaceful coexistence. ✦

Endnotes

[1] Patrick Welsh, "Our Classroom Barrios," *The Washington Post*, September 8, 1991, C1.

[2] Robert C. Trojanowicz and David L. Carter, "The Changing Face of America," *FBI Law Enforcement Bulletin*, 59, January 1990, 6.

[3] Charles R. Swanson, Leonard Territo, and Robert W. Taylor, *Police Administration: Structures, Processes and Behaviors*, 2d ed. (New York: MacMillan Publishing Co., 1988), pp. 216-218.

[4] Supra note 2.

[5] Stephanie Griffith, "A New Accent on Police Work," *The Washington Post*, March 28, 1991, p. Va. 4.

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JUVENILE JUSTICE

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Reforms Needed to Erase Racial Bias in Juvenile Justice System, Social Workers, Police, Advocates Say

Social workers, police officials and juvenile justice advocates have called upon the Congress to increase funding for community-based programs to decrease the disproportionate number of minority youth in the juvenile justice system.

Witnesses testifying at a June 25 hearing before the Senate Judiciary Committee also said that a lack of understanding of the special needs of high-risk youth has contributed to their over-representation in the juvenile justice system.

Senator Herb Kohl (D-WI), chairman of the judiciary committee's Subcommittee on Juvenile Justice, said he was concerned about the over-representation and cited recent studies showing that black teens are four times more likely to face prison than their white peers who commit the same offense. In addition, the study revealed that more young black men are in the criminal justice system than are in college, Kohl said.

The senator cited studies that found that minority youths, including black, Hispanic, Asian-American and Native American youths, have represented a 93 percent increase in the justice system since 1980.

Carol Williams, senior research analyst of the Center for the Study of Social Policy in Washington, D.C., testified that the fate of troubled youths often is decided arbitrarily depending on the biases of judges, police officers, or social workers. Although social services initially are provided equally to whites and minorities, the minorities receive less follow-up care, Williams said.

Isaac Fulwood, chief of the Metropolitan Police of Washington, D.C., testified that minorities in the city are more likely than whites to be placed in corrections programs. The number of minorities being placed in correction programs is increasing every year, according to Fulwood. Greater funding for programs is needed, Fulwood said, to prevent minority youths from entering the system.

Judge David Ramirez, of the Denver Juvenile Court in Colorado testified that he did not think attorneys were intentionally racist, but that they may discriminate on the basis of the youth's risk factors. Risk factors include, for example, poverty, truancy, a dysfunctional family, a single parent family, drug history, and high-crime neighborhoods.

Ramirez also said that many juveniles nationwide are represented

Bias, cont'd on page 2

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by inexperienced court-appointed lawyers. Juvenile court is "more or less a training ground" for inexperienced attorneys, Ramirez said.

Ramirez testified that many of these lawyers are unfamiliar with the socio-economic problems of the juveniles and are not sensitive to their special ethnic needs. The judge advocated the broadening of law school curriculums to include visits to juvenile detention centers, inner-city neighborhoods, and studies of juvenile problems.

Several of the witnesses said that increased funding should be used to create late-night athletic programs to keep juveniles off the streets, programs to promote parental and family involvement, and programs aimed at reducing theexposure to guns and drugs among juveniles.

Larry LaFlore, associate professor ˙ the Department of Criminal Jus-‹ice at the University of Southern Mississippi, testified that increased access to juvenile records is crucial to combat bias problems and other inadequacies in the system. "We need to know what's going on in order to change our strategy," LaFlore said.

Clifford O'Donnell, director of the Center for Youth Research in Honolulu, Hawaii, testified that public funds should go to private, community programs, rather than institutional or correctional programs. "The institutional programs are inherently failures," O'Donnell said.

Rudy Chavez, the assistant executive director of Youth Development Inc. in Albuquerque, N.M., said the program has successfully curbed delinquency by providing a variety of programs for youths, including individual counseling, drop-out prevention, services for the mentally impaired, a community center, General Education Diploma (GED) preparation, entry-level employment, Acquired Immune Deficiency Syndrome (AIDS) prevention training, recreation for latchkey children, and gang intervention. Many of the programs target children as young as six years old using innovative methods such as puppetry, to discourage young children from joining gangs. The program's youth employment system teaches entrepreneurial skills to juveniles who then work in their communities.

Williams testified that the progress of minority youths through the juvenile justice system should be monitored more carefully. Better monitoring will help identify potential problems and measure the impact of incarceration on youths, she said. The success of reforms also must be analyzed, Williams added.

O'Donnell testified that social workers and juvenile justice officials must be sensitive to the juvenile's background so that programs "are more in tune with those [they] serve."

Reducing contact among high-risk youths, O'Donnell added, should be a top priority. Youths cannot be allowed to re-create the adverse environment of the streets within correctional programs, O'Donnell said.

"If you could turn [juveniles] back to a home with a social worker [present], this would make a critical difference," Fulwood said. Social workers need to work with parents to help them establish house rules, and to function as role models for their children, Fulwood said. Witnesses testified that social workers also must be on call for emergencies 24 hours a day.

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Policing Cultural Celebrations

By
GORDON E. PITTER, M.A.

America continues to be a primary destination for refugees from around the world. The most recent influx of immigrants to the United States arrived from Southeast Asia. In Oroville, California, Laotian refugees, consisting primarily of the Hmong, Mien, and Lao, represent the largest immigrant population.

As with other people from Southeast Asia, Laotian refugees bring with them a culture and lifestyle quite different from that of Western populations. Unfortunately, such differences can inhibit the acceptance of refugees by the community, thereby creating disharmony and threatening the status quo.

One way communities can bridge the gap between differing cultures is to support ethnic and cultural events. The Hmong New Year celebration provided such an opportunity for the City of Oroville.

This article describes how the Oroville Police Department worked with the Hmong community to prepare for a cultural celebration. It also provides a model for how other law enforcement agencies could better prepare for similar events in their communities.

Immigration of Southeast Asians

Laotian refugees comprise approximately 25 percent of the city's 12,500 residents. Although the city has made progress toward integration since their arrival in the mid-1980s, citizens still experience some difficulty accepting these people into the community.

Unfortunately, the mistrust and contempt of government institutions that the refugees brought with them compound the problem. In addition, the Laotian community suffers from a form of cultural and family dysfunction when their young readily accept American

ways, since many of the traditional Laotian values differ significantly from those of their newly adopted society.

One tradition that the Hmong continue to celebrate is their new year, which takes place during November and December. This public celebration mixes religious expression, social interaction, and competitive sporting events. Local Hmong families coordinate the festivities and invite other family members from throughout the region to attend.

> "One way communities can bridge the gap between differing cultures is to support ethnic and cultural events."

Captain Pitter is the commander of the Operations Division and Technical Services Division of the Oroville, California, Police Department.

Preparing for the Event

Approximately 6 weeks before the celebration, Hmong leaders requested the police department to assist with security. From the beginning, the celebration challenged the department's staff and planning skills.

The department's concerns centered on three issues. First, the department wanted to curb the possibility of violent confrontations between rival Asian street gangs. Second, it wanted to ensure the safety of all citizens in the community. And third, the department wanted to promote trust between department personnel and members of the Hmong community.

Site Location

While the department planned for security, Hmong leaders located a place in which to hold the celebration—a local middle school. They received permission to use the school only after they assured school officials that no more than 400 people would attend. Site location alone posed a problem for law enforcement.

The site chosen borders the city/county limits, which is a predominately black working class community that experienced difficulty adjusting to the city's growing cultural pluralism. Unfortunately, the influx of Southeast Asian refugees to the area created friction with the other ethnic groups that occupied this area for years.

In addition, directly across from the middle school is a park well-known for nightly drug activity and drive-by shootings. Because the celebration would extend into the night, and depending on the degree of pedestrian and vehicle traffic, parking in and around the park could incite territorial confrontations between ethnic groups.

The police department addressed these concerns to black community leaders. These leaders helped to diffuse a potentially explosive situation by providing police with emergency contact numbers they could call should trouble start to develop between rival groups.

Gathering Information

When the police department first became aware of the pending celebration, it started to gather the information necessary to manage the event successfully. To begin, department officials contacted the Yuba County Police Department, which policed a similar event the previous year. This department underestimated attendance, which strained the resources of the department. Also, during the first hour, Yuba County police confiscated over 24 guns, mostly small revolvers and automatics, from suspected gang members. This event also resulted in a gang-related homicide.

The Oroville Police Department's gang officer also received information from a local Hmong gang member that several gangs from other cities planned to attend the event. This informant stated that approximately 3,000 people should be expected, not the 400 originally

"The celebration of an ethnic event offers the opportunity for cultural awareness."

anticipated. In light of this information, the department decided to remain in constant contact with local gang members to gain information and to promote concern about the safety of the celebration's participants and other segments of the community.

Briefing

Two days before the event, the department held a briefing for officers. During the briefing, supervisors passed on intelligence information and addressed enforcement strategies, particularly regarding allocation and deployment of personnel and parking and traffic regulations. The department also invited other local public safety agencies to attend the briefing, in case their services would be needed, as well as officers from neighboring jurisdictions.

Because of the cultural differences between members of the department and the Hmong community, the department's gang officer explained the Hmong culture to those in attendance. Officers learned of the importance of status among the Hmong and of their increased emphasis on the extended family, fatalism, harmony with nature, and interdependence.

They also learned that to show respect, they should address the eldest male or female in the group and that they should not point their fingers or cross their arms when talking. For the Hmong, pointing fingers is reserved for small children and animals, and crossing one's arms signifies that the person is bored, which the Hmong consider insulting.

At the same time, the department wanted the officers to profit from the event. It encouraged officers to participate in the activities, talk and interact with the participants, and taste the traditional food, as long as their actions didn't interfere with their duties.

Local Gangs

The information gathered r garding Asian gang movement w instrumental in dictating t department's response. The depar ment knew that local gang membe would arrive in compact cars, poss bly sporting fluorescent windshie wipers and distinctive license pla frames. Medallions and certai types of decals also marked gan vehicles.

Intelligence also suggested th gang members would gather i groups of four to six and stay on th outskirts of the activities, becaus joining in was just "not cool." Mos gang members could be identifie by their dress, e.g., different colore bandannas, shoes and shoe laces black jackets with professiona sport emblems, or by their distinctive look, e.g., slicked-back hair or punk/New Wave hairstyles.

The department believed that violence could occur, but not in the form of stereotypical gang fights. Gangs would most likely retaliate later, either at the event or somewhere else in the community. Gang members might also try to conceal handguns, such as small frame revolvers and semiautomatics. Larger weapons possessed by gang members would, most likely, remain in their vehicles.

Officer Behavior

While on patrol during the celebration, department supervisors instructed both uniform and plainclothes officers to remain highly visible, to contact known gang members frequently, and to always obtain consent for voluntary

searches. Supervisors also directed officers to avoid physical contact, not to interfere with gang members' freedom of movement, and if possible, not to move them from the original point of contact unless they intended to arrest them. Additionally, officers were always to assume that gang members carried weapons.

The supervisors wanted the officers to remain assertive, but to show the gang members respect. They told officers that they should obtain any gang member's full name, not just the street moniker. And, whenever possible, officers should photograph gang members and their vehicles.

The officers' enforcement activities primarily entailed gathering information, collecting evidence, identifying suspects, and addressing criminal complaints. This allowed the optimum number of officers to remain conspicuously on the scene. Of course, the officers would act immediately if a violent crime occurred.

The Celebration

The celebration lasted 2 days—Saturday and Sunday. On the first day, approximately 2,800 persons attended the festivities; on the second day, an estimated 2,000 people joined in the celebration.

The scheduled Saturday night dance caused the most concern for law enforcement, because it posed the most opportunity for violence. For this reason, the department took extra precautionary measures by assigning additional personnel and requesting assistance from sheriff's departments to maximize

Important Tasks When Policing Cultural Events

- Talk with organizers and gang informants frequently to make them aware that the police department is prepared for the event.
- Do not rely completely on event organizers for information. Check with other law enforcement agencies that policed similar celebrations for intelligence information. Rely on law enforcement resources for planning and ensure those offering their facilities know what to expect before they authorize use.
- Advise the local health department of the celebration to ensure food concessions and restroom facilities meet local regulations.
- Legislate for an ordinance requiring that fees for public events be paid at least 30 days before the event.
- Brief officers on the group's culture. Encourage officers to partake in the activities if invited and if it does not take them away from their duties.
- Do not take enforcement action for minor offenses, thereby depleting the number of available personnel.
- Deploy officers using an inverted pyramid model, i.e., have more officers on duty as the event progresses into the late afternoon and evening hours.
- Establish a secure command site for bookings and collecting evidence.
- Debrief officers shortly after the event and share information with other law enforcement agencies that police similar populations and events.
- Manage the event by promoting respect for the culture of the event organizers.

the law enforcement presence at the event.

Sergeants supervised the site for the duration of the event, while captains made periodic inspections. Each new contingent of officers reporting for duty received an information sheet that covered the event, Hmong cultural mores, gangs, and authorized tactics.

The department also set up a command post for officers to use as a break area. The command post officers controlled the entrance to the school parking lot, with only one point available for entering and exiting the area. And, because of the possibility for violence away from the celebration, officers also patrolled the Hmong neighborhoods.

During the event, officers intervened in only one gang-related incident. They also received six prank 911 hang-ups originating from the school during the event. However, no visible alcohol or drug use occurred.

After the Celebration

The department subsequently contacted one of its informants to determine why this particular celebration did not experience many of the same problems that other similar celebrations had. The informant told police that the numerous contacts they made with local gang members and the Hmong community made it appear that the department was well-prepared for the event.

Another informant later told the police that presumably a gang concealed two guns along the school fence, although this was only hearsay. In addition, a registrations check of vehicles parked around the event site verified that participants came from as far as 100 miles away.

In another instance, dealers' records of sale received by the police department showed that a local resident with a Federal firearms license sold three small semiautomatic pistols to Hmong from the Sacramento/Galt area. The Oroville Police Department relayed this information to the proper jurisdiction.

Conclusion

Throughout the celebration, the Oroville Police Department focused primarily on the safety of the people attending the Hmong New Year celebration. To do so, it depended on intelligence-based planning, which provided the key to success in policing this cultural event. The police department developed and maintained open lines of communication with the sponsoring ethnic community, gathered data from other law enforcement agencies policing similar events, and managed the event with respect for the Hmong culture.

The celebration of an ethnic event offers the opportunity for cultural awareness. It yields a wealth of information about the people, their culture, and the obstacles they face integrating into the community. For the Oroville Police Department, successfully managing the Hmong New Year celebration strengthened the department's ability to deal more effectively with cultural diversity. ✧

Police Practices

The Air Bag Rescue System
A New Solution to an Old Problem

When the New York City Transit Police recognized a need for an emergency unit on the subway line, it formed the Emergency Medical Rescue Unit (EMRU). Initially, the unit's primary goal was to assist subway riders who became ill. However, the transit police soon realized that the unit could respond to other types of emergencies as well.

Emergency Situations

One of the most life-threatening situations results when a person becomes trapped under a train. Oftentimes, the victim is still alive and pinned under the wheels when the unit arrives. Previously, it took approximately an hour to jack up the train and free the individual, using a complicated configuration of hydraulic jacks and wood cribbing.

Administrators realized that due to advances in medical techniques, they could save many limbs and lives if a quicker and safer means of extraction existed. After research, officials decided that the air bag rescue system could best accomplish the job.

Equipment

The EMRU worked closely with both the manufacturer and the Transit Authority's Car Equipment

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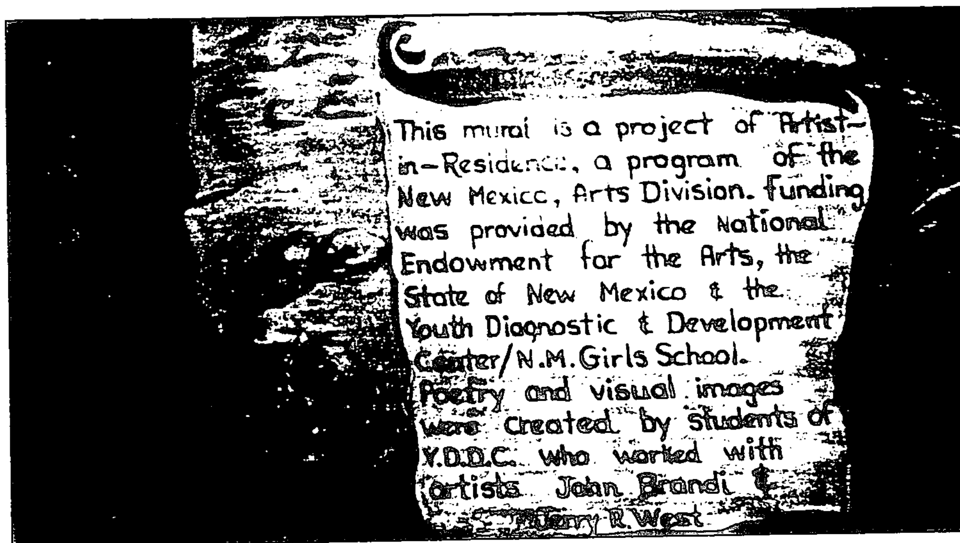
Bringing Multiculturalism To New Mexico's Juveniles



Courtesy of the YDDC/NMGS

Mural painting is one of many cultural activities offered in the artist-in-residence program.

by Celedonio Vigil

The New Mexico Youth Diagnostic and Development Center and Girls' School, a training school in Albuquerque, handles a highly diverse juvenile population. Here's a look at the facility's programs and its multicultural approach to serving youths.

- Students display more interest and pride when classes involve materials relevant to their cultures. Our English curriculum includes literature from Hispanic, Native American and African American authors. The goal is to gather a wide spectrum of information representing various perspectives and relating positively to various lifestyles. This helps the students develop healthier attitudes toward themselves and society.
- The annual artist-in-residence program involves the youths in poetry writing, mural painting, song writing, singing, flamenco dancing, videography and crafts. The project is sponsored by the National Endowment for the Arts (NEA) and the New Mexico Arts Division. Artists, who are selected from a list provided by the NEA, are hired to give in-house instruction to the youths. The program offers the juveniles unique ways of expressing their cultural backgrounds.
- The Cinco de Mayo celebration commemorates the Battle of Puebla, Mexico, in which General Zaragoza's troops, though outnumbered three to one, defeated Napoleon III and his troops in an 1862 attempt by the French to capture rule of Mexico. Residents are entertained with Mariachi music while enjoying an elaborate selection of Mexican foods. Each living unit helps create a poster depicting Cinco de Mayo festivities. The youths then decorate the cafeteria with a display of the posters.
- The weekend of Christian living is a retreat in which religious volunteers from various churches provide ministry and act as role models for the youths. The weekend is designed to recognize different denominational backgrounds. All youths, whether Catholic, Protestant, Jewish or Moslem, may attend. The volunteers counsel the juveniles but do not promote specific theological teachings.

A specially developed mediation program enables youths to resolve problems created by cultural differences. The program trains staff and youths to serve as neutral third-party mediators for conflicts and disagreements. Participants begin to understand cultural biases and how they influence perceptions. The program focuses on improving relationships, communication and understanding, and it promotes cooperation and the constructive expression of different opinions and values.

The school's programs offer a variety of materials and activities to help juveniles respect and understand cultural differences. They allow the youths to develop personal pride and self-confidence and an appreciation for their culture.

Celedonio Vigil is superintendent of the New Mexico Youth Diagnostic and Development Center and Girls' School.

The Catalyst

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POLICE BUILD BRIDGES TO REFUGEE COMMUNITY

Inside ...

Looking at Crime Prevention ... Different Perspectives How the Media Handle Violence 3

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Cross Country 5

"When officers answered calls from Vietnamese residents, we were stuck because of language barriers. And we realized that these people often weren't calling the police because they knew we couldn't help," recalls Lt. Joy Citta of the Lincoln, Nebraska Police Department. This frustrating situation, in combination with increasing violence and other crimes among refugees resettled in Lincoln, spurred the police to apply for a federal grant through the Nebraska Department of Social Services and develop the Community Awareness/ Assimilation Project.

Vietnamese Hired As Liaison Officers

Implemented in January 1992, the project first hired two Vietnamese Liaison Officers, Maria Vu and Jung Nguyen. Former refugees themselves, Vu and Nguyen have developed an extensive outreach program that includes brochures translated into Vietnamese, training for police officers, a bilingual newsletter, Neighborhood and Business Watch programs, and presentations to schools, English as Second Language (ESL) classes, and community groups. They also serve on various community boards and translate whenever needed — a labor room in the hospital, the airport when a Vietnamese passenger became ill, a domestic violence call answered by the police, a drunk driving arrest.

"We've noticed a dramatic increase in reporting involving the Vietnamese community," says Citta. "In fact, we're often overwhelmed with calls for help!"

Because of its track record as a state that successfully copes with immigrants, Nebraska is one of 20 cluster sites designated for refugee resettlement by the federal government. Refugees, predominantly Vietnamese, now represent 3% (6,000 people) of Lincoln's population. A 348% increase in refugee arrivals between 1989 and 1991 over the previous three-year period strained existing resources. In addition, the police noted increases in crime, generally committed by Asians against Asians. Problems were compounded by characteristics of the new refugees who had less education, greater health problems, and more distrust of authority than earlier arrivals.

Lincoln's concerns mirror a national issue. In a recent study of law enforcement agencies conducted by the Police Executive Research Forum (PERF), the majority reported problems in delivering services to culturally diverse populations, with the most frequent being communications difficulties. Half of the respondents reported that minority citizens were unwilling to report crimes or cooperate with the police, while 45% said that the police have a negative image in culturally diverse communities.

Continued on page 2

Refugees, from page 1

A Multiagency, Multifaceted Effort

The Community Awareness/Assimilation Project focuses on refugees who have entered the United States within the last three years and are on public assistance. This multiagency, multifaceted outreach effort builds on past experience and a community's commitment to helping even the most disadvantaged refugees adapt to American culture. "It's an education process," stresses Joy Citta. "These people want to obey the laws, but they need information so they can make informed judgements. We believe that education, not more police, is the key."

The police department works closely with resettlement agencies, social services, religious organizations, colleges, city and county government, businesses, and community groups who help refugees. An Immigrant and Refugee Task Force meets monthly to address refugee concerns and needs and identify gaps in services; its members were instrumental in developing the Community Awareness/Assimilation Project. Translated into Vietnamese by community liaisons Vu and Nguyen, printed materials cover crime prevention, immunization and other public health services, domestic violence, drug prevention, victim services, and safe driving. A "How To" guide for new refugees explains services available in the community. Neighborhood and Business Watch presentations and materials are available in different languages.

"We believe that education, not more police, is the key."

Police officers and community liaison officers have contacted over 1,000 non-English speaking refugees through ESL classes, forums, and community meetings. Presentations in public and parochial schools reach out to refugees' children, emphasizing that police officers are friends who can help. Seminars explain cultural differences to law enforcement, teachers, and others who come in contact with refugees. The police department has made recruiting minority officers, especially Southeast Asians, a priority.

Moving from Outreach to Partnerships

The Lincoln Police Department, in cooperation with the Nebraska Department of Social Services, has sought and won additional federal funding to take current programs a step further and build contacts with the refugee populations into partnerships. While existing activities will continue, new initiatives seek to enhance refugees' abilities to help themselves and prevent their victimization. Future plans include:

- Helping refugees form their own neighborhood associations and becoming part of the Mayor's Neighborhood Association Roundtable;
- Developing an outreach project, with human service agencies, to address child abuse and neglect, domestic violence, and alcohol abuse;
- Hosting more workshops on cultural differences and successful refugee programs for state and city agencies;
- Organizing a Youth Council for Southeast Asian refugees;
- Working with Head Start programs;
- Establishing a Resource Center, including a video library;
- Expanding translation services, using volunteers;and
- Continuing to assist police officers and victims of crime during criminal investigations.

"The Police Department has made recruiting minority officers, especially Southeastern Asians, a priority."

"The people we hired, Maria Vu and Jung Nguyen, are the backbone of our program," says Lt. Citta. She emphasizes that, "Many programs across the country do what we do, and more. Help is available to law enforcement and others – from us, from state refugee coordinators, and the federal Office of Refugee Settlement."

For information, contact Lt. Joy Citta or Sgt. Gary Hoffman, Department of Police, 233 South 10th Street, Lincoln, NE 68508-2293. 402-471-7228 or 402-471-7261. ▸

The Catalyst

Editor: Mary Jo Marvin

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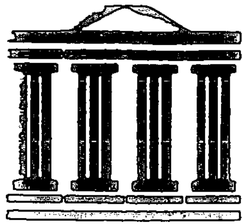


Problem Solving Quarterly

A Police Executive Research Forum Publication

Reporting on Innovative Approaches to Policing

Volume 5, Number 3 Summer 1992

Solving Crimes Against Immigrants in Yonkers

By Lt. Thomas Sullivan

A patrol car cruises slowly down a darkened street and comes upon a group of men beating and robbing another man. The officers apprehend the suspects. The victim is shaken and afraid. The officers attempt to interview the victim, but he refuses to cooperate and seems more frightened of the police than his attackers. Speaking in broken English, the victim tells the police that he does not want to prosecute and just wants to go home. He is adamant, so the police release the suspects, file a report and resume patrol, frustrated by the victim's apparent apathy.

This scenario is played out over and over again in communities where undocumented immigrants comprise a portion of the population. The city of Yonkers, New York, is one such community. Located just north of New York City, Yonkers is the fourth largest city in New York State with a population around 188,000. The latest census showed that Hispanics had recently supplanted blacks as the largest racial or ethnic group in the city, comprising 17 percent of the population. Yet police officials and Hispanic leaders feel this percentage undercounts Yonkers' large number of illegal immigrants, believed to be approximately 10,000.

The influx of such a large, diverse group of immigrants created new and unique challenges for the Yonkers Police Department.

The majority of these illegal immigrants are from Mexico, Central and South America. The influx of such a large, diverse group created new and unique challenges for the Yonkers Police Department, particularly the officers of the third precinct.

(Cont. on next page)

Editor's Note: The Next Generation

By Rana Sampson

The current generation of police leaders contains a number of chiefs who have a new vision about policing that includes transforming the profession away from an efficiency model towards an effectiveness model. Within policing, this has been a time for change. These reform-minded police executives have had the courage to speak out about altering the course of police work and the determination to try and refocus police departments towards that end.

Change, however, does not occur overnight, especially in policing. One individual in a department cannot change police work for the long term. The change must come from or be supported within a department to sustain itself. It will, in all likelihood, take at least

(Cont. on page 7)

Immigrants, cont. from page 1)

Officers started noticing an alarming increase in the number of robberies and assaults in which illegal immigrants were the victims. Conventional methods of policing were unable to reduce these incidents.

Speaking in broken English, the victim told the police that he did not want to prosecute.

In June 1991, the POP concept was introduced to the Yonkers Police Department. All precinct supervisors attended a two-day seminar given by PERF. Problem solving, through analysis and community involvement, would be the new direction for the department. This concept is the basis of Police Commissioner Robert K. Olson's approach to policing in the 1990s for Yonkers.

Using concepts learned at the seminar, a program was started by then Sergeant Thomas Sullivan and three Spanish-speaking officers in his squad, Luis LeBron, Wilson Gonzalez and Jose Pina. They determined that the problem of immigrant victimization could not be addressed until two questions had been answered:

- Why was this group being targeted as victims?
- Why were they afraid to report or prosecute?

The officers went into the community for answers. They discovered a new derogatory term being used by the criminal element to describe these robberies called "taco hunting." This term referred to the attackers' beliefs that members of the target group were easy victims. Analysis showed that because of the illegal status of the victims, few had social security numbers. Without a social security number, they were unable to open a bank account or get paid by check. Therefore, they tended to carry large amounts of cash on their person, sometimes their entire savings.

As for the second question on why these victims were afraid to report and prosecute, a survey of crime victims uncovered several reasons:

- Language barriers
- Fear and mistrust of police
- Fear of deportation
- A lack of understanding of the justice system.

Armed with this knowledge, the officers were able to focus their attention on the next step. An outreach program was implemented with the assistance of community and religious leaders. To generate trust and inform people of the program, the officers attended various social and church functions. Spanish language flyers were distributed that encouraged crime victims to come forward. If necessary, they were instructed to contact the officers directly at the precinct, creating a more personalized form of service.

Next, community meetings were organized. At these meetings, Spanish-speaking officers addressed each group in their native tongue. For the first time, the workings of the police department and the criminal justice system were explained in a simple and familiar manner.

The most important message at the meetings communicated was the department's policy on the handling of illegal immigrant crime victims. Community members were informed that the Yonkers Police Department was not the immigration authority; the immigration status of victims would not be questioned; and their complaints would be handled, "no questions asked." Assistance would be given to all equally. This policy alone seemed to allay the fear many illegal immigrants had before attending the meetings.

Crime prevention and personal safety instruction on how to avoid becoming a victim was also provided. In addition, representatives from the Victim Assistance Services Agency attended and provided counseling and informational materials. Lastly, an AT&T "language translation hotline" was introduced, facilitating communication and resulting in improved police response time.

Because they could not get social security numbers or bank accounts, immigrants tended to carry large amounts of cash.

The feedback received from these meetings has been extremely positive. It was suggested that more Spanish-speaking officers be assigned in neighborhoods that are predominantly Hispanic. In response, recent redeployment of personnel virtually as-

(Cont. on page 9)

(Panther Valley, cont. from p. 5)

to go about changing the conditions.

Officer Haney suggested a series of meetings between the manager, police and residents to discuss possible solutions. The meetings focused on both crime-related incidents and environmental factors that contributed to the park's poor condition. Several meetings were held over a period of months and resulted in the following responses:

- New tenant rules were established requiring residents to keep their spaces clean and uncluttered by abandoned vehicles.
- Several problem residents were quickly evicted from the park.
- A new trailer park resident renumbered all of the trailer spaces in exchange for rent. Since lighting was too expensive, fluorescent paint was used so the numbers could be seen at night.
- Ten abandoned vehicles were towed from the park. A local salvage company removed the vehicles for scrap metal.
- Residents of the park organized a general cleanup of trash and refuse.
- The public bathroom was repaired, repainted and proper lighting installed by the manager.
- Students from job corps vocational training programs repaired a number of plumbing and lighting problems.
- The swimming pool was cleaned, repainted and a new filtering system was installed. The pool was opened to the entire community.
- Speed bumps were installed to slow vehicles and reduce residents' complaints.

Assessment

The mutual efforts of the police department, trailer park management and residents resulted in a significant reduction in crime and calls for service. Calls for service have been reduced to their prior level of 2 to 3 low priority calls per month. And the neighborhood meetings greatly improved the relationship between the park manager and residents.

In their follow-up inspections, the health department and city building inspector found significant improvements. The improvements were attributed to the work completed by job corps students.

As a result of this collective effort, the overall environment and quality of life in Panther Valley was improved. The police department continues to monitor the area, but they are confident that the work by Sgt. Tone and Officer Haney with the trailer park manager and residents will have a long-term, positive effect on crime and disorder in Panther Valley.

Ronald Glensor is deputy chief of police for the Reno (NV) Police Department.

WATCH OUT FOR THE FALL ISSUE OF PSQ! IT WILL FEATURE SPECIAL ARTICLES FROM THE 1992 POP CONFERENCE IN SAN DIEGO.

(Immigrants, cont. from p. 2)

sures the availability of a Spanish-speaking officer around the clock. In the future, Spanish language courses will be made available to all officers. Officers have responded enthusiastically to the proposed classes, which will be given on a voluntary basis.

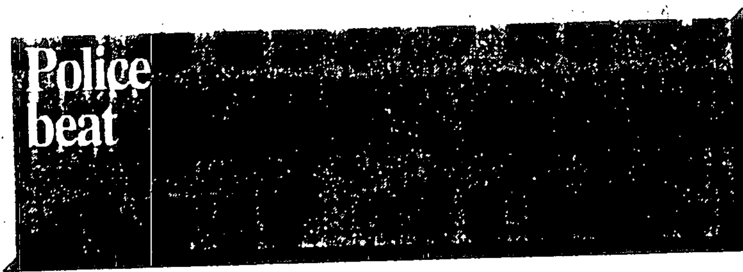
It is too early in the program to measure its success quantitatively. But, if word of mouth is any indication, this approach was well-received. Hispanics from out-of-town and out-of-state have come to Yonkers to report incidents committed in their hometowns. The local Hispanic community appears less hostile and more trusting of the police. This improved perception in and of itself is a small victory for the Yonkers Police Department. These accomplishments and new ideas bode well for the future of Yonkers' POP efforts.

Lt. Thomas Sullivan is a member of the Yonkers Police Department.

Washington Times 9/27/93

WASHINGTON TIMES 9/27/93

Relating race to policing a city



This week I went to Mount Pleasant Street NW to see Officer Ron Hampton of the National Black Police Association, an organization about which I knew exactly nothing.

About five seconds of covering the police are necessary to notice the close relationship between law enforcement and race — everywhere, at all levels, all the time. Some of us try to pretend it isn't so, or to say the system is colorblind because we wish it were, but it isn't.

I figured Officer Hampton might say something interesting on the matter. He did.

Maybe whites need to look at the police through black eyes. Blacks remember a lot of things we in the suburbs don't.

For example, Officer Hampton told me, "In my memory, African-American officers were not allowed to ride in police cars, and they could only work where whites didn't want to. All they could work in was patrol. Not in Internal Affairs Division, not in data processing, only on patrol."

He tells the story of Isaac Fullwood, a black man who was the most recent chief of police in Washington before the current chief, being stood up by a white officer who parked rather than let a black officer share his car when cars were finally integrated.

Sure, this doesn't happen now, but — well,if I remembered such treatment from my youth, it would affect my attitudes too.

Officer Hampton is acutely conscious of the difference in treatment by police experienced by the middle class and by the poor. Maybe we all know about this, really. But since the poor in Washington tend to be black, the treatment takes on racial overtones — even though the mistreatment may be perpetrated by cops of either color.

If Lee Iacocca got arrested dressed up like a homeless guy, he'd get treated one way. If the officers then found out who he was, then he'd get a lot of respect and good care no matter how he was dressed. That's how it is. Is that right?

No. But class — and Officer Hampton does not make it a purely racial issue — does determine the degree of courtesy and respect from police. Having been a disreputable-looking kid hitchhiking around America, I know what it's like.

Now, my question to Officer Hampton was: The force is 65 percent black, and the chief is also black. I just don't see how you can blame racism for much when blacks are in charge.

His answer, which I will paraphrase, was intriguing. He told of knowing a black kid who grew up and went to the police academy. He got assigned to Georgetown, a rich white area, and complained to Officer Hampton about it.

"I want to work in Anacostia, where the police tell the public what to do, not in Georgetown, where the people tell the police what to do," he said.

This attitude, Officer Hampton said, was engendered by the police academy. The kid grew up in black neighborhoods, he said, and didn't have any such attitude toward poor blacks until he became a cop. In training, police pick up the notion that the poor can be treated badly.

I think he's right. When I am with the police, everyone is "Sir" and "Ma'am." When reporters are not around, it isn't always so.

We also talked about something I have often noticed, the difference in news coverage according to race. In Washington, we have 400 or 500 murders a year. Almost all of the dead are blacks, mostly kids between, say, 15 and 22. White Washington reacts to the carnage with abstract horror — "My gracious, what is the world coming to?" Each murder gets a few paragraphs, unless it is somehow bizarre or unusually hideous. For example, the kid who opens fire in a dance hall.

What happens when a black kid goes into the shiny white burbs and kills somebody white, as for example Pam Basu in Howard County? Everybody goes crazy. Investigations are demanded. Special task forces come into being. Laws are passed against carjacking. What happens when equally grisly murders of blacks occur downtown? Nothing. Business as usual.

I don't automatically give credit to racial grousing. A lot of it is unfounded. Yet there really is, if not racial discrimination, at least social discrimination that falls on blacks. Sometimes it's subtle, as Officer Hampton points out. Sometimes it isn't.

Aside from the unfairness of it, I suspect the result is to intensify a sense of grievance among the urban black population. Given the increasing polarization of black and white, and the potential consequences down the line, maybe we'd better do something about it. Now.

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RESOURCE LIST

(Inclusion of trainers and training agencies in this list does not constitute an endorsement.)

American-Arab Anti-Discrimination Committee
Suite 500
4201 Connecticut Avenue, NW
Washington, DC 20008
202/244-2990
202/244-3196 (fax)

American Citizens for Justice, Inc.
Suite 108
15777 W. Ten Mile Road
Southfield, MI 48075
313/557-2772

American Jewish Committee
1156 15th Street, NW
Washington, DC 20005
202/265-2000
202/785-4115 (fax)

William L. **Andrews** (Trainer)
Chaplain
Director of the Chaplains Section
Maryland State Police
Human Relations

Anti-Defamation League
823 United Nations Plaza
New York, NY 10017
212/490-2525
212/867-0779 (fax)

James **Arnott** (Trainer)
Northwest Training and Development
Minneapolis, MN
(612) 871-3525

Stephen **Hennessey** (Trainer)
Leadership, Inc.
Scottsdale, AZ
(602) 443-2737
<u>Dealing Effectively with Cultural Diversity in a Changing Community</u>
(gays and lesbians, African-Americans, Native Americans, Asians)

Jack **Atherton**
Program Manager
Bureau of Prisons
Building #21
F.L.E.T.C.
Glynco, GA 31524
(912) 267-2889

David **Barlow**, Ph.D. (Trainer)
Professor
University of Wisconsin
P.O. Box 786
Milwaukee, WI 53201
(414) 229-4851

Robert **Baughman**
Executive Director
NCSJJAG
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Washington, DC 20036
(202) 467-0864

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Lieutenant
Police Department — City of Reno
455 East 2nd Street
Reno, NV 89502

Susan **Burton**
Florida Department of Law Enforcement
Division of Criminal Justice Standards and Training
P.O. Box 1489
Tallahassee, FL 32302
(904) 487-0493
(helped develop state-mandated "Human Diversity Training")

Bobbie **Butler**
Equal Employment Officer
Michigan Department of Corrections
206 East Michigan Avenue
P.O. Box 30003
Lansing, MI 48909
(517) 373-4654

Cambodian Network Council
713 D. Street, SE
Washington, DC 20003
202/546-9144
202/546-9147 (fax)

Kathy A. **Capra** (Trainer)
Senior Personnel Representative
Hennepin County Personnel Department
Minneapolis Police Department
Minneapolis, MN
(612) 348-6762
Workplace Diversity: You Make the Difference
(race, gender, class, disability, religion, lifestyle, etc.)

Committee Against Anti-Asian Violence
191 East 3rd Street
New York, NY 10009
212/473-6485
212/473-5569 (fax)

Terry **Cross**
Northwest Indian Child Welfare Assoc.
(503) 725-3038

Maudine **Cooper**
C.E.O./President
Washington Urban League
3501 14th Street NW
Washington, DC 20010

John **Criswell**
Chief
Delinquency Services
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Tallahassee, FL 32399-0700
(904) 488-1850

Sylvester **Daughtry**
Chief of Police
Greensboro Police Department
300 West Washington Street
P.O. Box 3136
Greensboro, NC 27402
(919) 373-2450

Defense Equal Opportunity Management Institute

Tony **Ervin** (Trainer)
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Gwinnett County Police Department
Lawrenceville, GA
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Black Culture

Sarah **Ford**
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Peace Corps
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Washington, DC 20526
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National Council of Juvenile & Family Court Judges
PO Box 8970
Reno, NV 89507
(702) 784-4836

Edward G. **Garren**, M.A. (Trainer)
Gay and Lesbian Police Advisory Task Force
Los Angeles Police Department

Patricia Campbell **Glenn** (Trainer)
US DOJ Community Relations Service
East Orange Police
East Orange, NJ
Police Community Relations

Gordon J. **Graham** (Trainer)
Center for Criminal Justice Research and Training
California State University
Long Beach, CA
Long Beach County Police Department
(213) 466-7787
Civil and Criminal Liability

Hetrick-Martin Institute
401 West Street
New York, NY 10014
(212) 633-8920
(Organization concerned with gay and lesbian youth)

Petrita **Hernandez**
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NY State Department of Correctional Services
State Campus, Building #2
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(518) 457-4898

Hispanic American Police Command Officer Association
4559 Rayburn Street
Westlake Village, CA 91362

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Hudson Institute
Herman Kahn Center
5395 Emerson Way
Indianapolis, IN 46226
(317) 545-1000

Human Rights Resource Center
615 "B" Street
San Rafael, CA 94901
415/453-0404
415/453-1026 (fax)

Portia **Hunt**, President \ Liz **Golden**, Associate Director of Marketing
Eclipse Consultant Group
609 East Sedgewick Street
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Claude H. **Hurst, Jr.** (Trainer)
CH Hurst Associates, Inc.
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Jane A. **Torres** (Trainer)
Inter-american Management Consulting Corporation
Sarasota Police Department
Community and Human Relations for Law Enforcement

International Association of Women Police
P.O. Box 371008
Decatur, GA 30037-1008
404/388-5019

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Dean of Vocational and Occupational Education
El Camino College
Los Angeles Police Department
Black Culture

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New York State Division for Youth
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Aaron **Lowery** (Trainer)
Aaron Lowery and Associates, Inc.
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Minneapolis Police Department
(313) 557-9587
Human Environmental Awareness Training
(gender, ethnic, age, race, religious, sexual orientation)

Carol **Lujan**
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Mexican American Legal Defense and Education Fund
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Yoshio **Murakawa**
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Multi-Cultural Training & Research Institute
School of Social Administration
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Temple University
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National Black Police Association
3251 Mt. Pleasant Street, NW
Washington, DC 20010
202/986-2070
202/986-0410 (fax)

National Conference of Christians and Jews
71 Fifth Avenue, Suite 1100
New York, NY 10003
212/807-8440
212/255-6177 (fax)

National Council on Crime and Delinquency
685 Market Street, Suite 620
San Francisco, CA 94105
(415) 896-6223

National Gay & Lesbian Task Force
1734 14th Street, NW
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National Immigration, Refugee and Citizenship Forum
220 I Street, NE, Suite 220
Washington, DC 20002
202/544-0004
202/544-1905 (fax)

National Institute Against Prejudice and Violence
31 S. Greene Street
Baltimore, MD 21201
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National Law Enforcement Cultural Awareness Association
c/o Leadership, Inc.
7418 E. Helm Drive
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National Organization of Black Law Enforcement Executives
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Don G. **Wilson** (Trainer)
Selling With Integrity
Minneapolis, MN
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Minneapolis Police Department
(715) 795-2841
<u>Meaningful Connections</u>
(minorities)

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Executive Director
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Bruce **Wolford,** Ph.D.
Eastern Kentucky University
Training Resource Center
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Anthony J. **Wong**
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Herb **Wong** (Trainer)
Workshop Leader
San Mateo Police Department
San Mateo, CA
Workshop on Cultural Diversity
(Asians)

Vicki **Wright**
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Texas Juvenile Probation Commission
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Diane L. **Yociss** (Trainer)
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Cross-Cultural Communications

Christine **Zuni**
Tribal Judge
Taos and Isleta Pueblos
c/o PO Box 402
Isleta Pueblo, NM 87022

VIDEO LIST

Anytown U.S.A., KCRL News 4: PBS: Kold Eyewitness News: NCCI, Northern Nevada

"**Arresting Prejudice**," MTI Film and Video, (800) 621-2131.

A Class Divided (suggested by Steve Bunting, 302-645-4080)

"**Communicating Across Cultures**," Valuing Diversity Series (Copeland Briggs, San Francisco, California, 415-668-4200).

"**Eye of the Storm**," This video can be obtained at most local libraries. (60 mins.).

Facilitating Cultural Diversity Training For Trainers, National Institute of Corrections Academy, Boulder, Colorado, 800-995-6429.

"**Flashpoint**," a video by Robert Massey, show how a person's age, race, gender and upbringing affect the way they think about virtually everything, as well as how hard it is to change these thinking patterns. This video is highly recommended for police audiences.

"**Frontline: The Color of Your Skin**" (58 minutes).

LETN 4-part series (John Miller, 800-223-2786).

"**MacNeil-Lehrer — Diversity**" (18 minutes).

"**Paradigms**," This video can be found at most business school libraries.

"**Racism in 1992**" series, Oprah Winfrey Show, Journal Graphics, Denver Colorado.

"**The Tale of O**" - Films Incorporated, Chicago, Illinois, 800-323-4222.

Anaheim, CA Police Department

"With Respect"

Austin, TX Police Department

"Prejudice" (25 minutes)
"Class Divided" (20 minutes)
"The Gromada Family"
"The Sophia Kasper Story"
"The Marinelli Family"
"The Spankos Family"
"The Shrader Family"
"Gabriele Bouldin"
"The Olson Family"
"The Gift of Rice"
"Latin American Culture"
"The Hernandez Family"
"The Garcia Family"
"The Brooks Family"
"The Fukiyama Family"
"American Indian Overview"

Florida Highway Patrol

Metro-Dade Haitian Culture (28 minutes)
Metro-Dade Police Culture (19 minutes)
Metro-Dade Black Culture (20 minutes)
Metro-Dade Cuban Culture (19 minutes)

Fort Worth, TX Police Department

"Cadence"

Fullerton, CA Police Department

"The Law and You" (English, Vietnamese, Espanol, Laotian, Cambodian, Hmong)
"New Neighbors, New Changes"

Gwinnett, GA County Police Department

Miami Vice/Santeria

Honolulu, HI Police Department

Samoan Culture Values

Parsippany Troy Hills, NJ Police Department

"Hate Crimes" (New Jersey DOJ)

Petersburg, VA Bureau of Police

"The Day Everything Went Wrong"

St. Petersburg, FL Police Department

Harris video
Morris Massey — "You Are What You Were When"
Race Portraits from Rutgers College

Shreveport, LA Regional Police Academy

"Hate Crime: A Training Video for Police Officers"
Police: The Human Dimension #8 Community

Springfield, MO Police Department

"Police the Human Dimension-Authority"
"Prejudice: Perceiving and Believing" (27 minutes)

Washington, DC Metropolitan Police Department

"El Norte"

Video-ing Diversity

A REVIEW OF TRAINING VIDEOS ON WORKFORCE DIVERSITY

BY DAVID C. WIGGLESWORTH

One of the current "hot buttons" in human resource development relates to the issues revolving around workforce diversity. Diversity was originally perceived to be based on ethnicity, color, and national origin. Nowadays, it also includes issues of gender, physical ability, sexual preference, and even profession.

The word "diversity" emphasizes a focus on differences, and it is true that we are all different. But as human beings, we also have much in common. As Shylock asked in Shakespeare's *The Merchant of Venice*, "If you prick us, do we not bleed?"

It appears to me that the tendency in some of these films is to value these differences almost to the point of unintentionally reinforcing stereotypes.

We need to value diversity. We need to know that we can learn from other cultures. We need to recognize that not everyone solves problems in the same way. We need to know that there are "cultural determinants" that affect communication, interpersonal relations, and productivity. We need to legitimize the discussion of these differences in the workplace. But we must be exceedingly careful not to let stereotypical perceptions get in the way of our common humanity and not to create more difficult barriers by ascribing cultural variances as the cause of problems that may well be based on substantive issues.

A value in having a selection of diversity videos is that it gives additional legitimacy to the topic. Film companies have invested heavily to produce high-quality training materials that not only confirm the demographics of diversity, but that offer ways of visualizing many of the key issues. They bring awareness, knowledge, and skills that can only enhance the efforts of trainers who are working with diversity issues. "Video-ing" diversity offers trainers practical assistance in a complex and sensitive area.

What follows are reviews of some videos that deal with diversity in the workplace.

Griggs Productions Inc. was a video pioneer in the diversity field. Griggs started looking at intercultural issues in its "Going International" series. In "Valuing Diversity," Griggs broke new ground. The series initially consisted of only four films, but Griggs has recently added another three. These films present case scenarios and key leaders from the world of work, and they promote a positive image of why we should value diversity.

The first video in the series, "Managing Diversity," is an excellent introduction. The filmmakers suggest that managing everyone the same relies on the traditional white male standard, and that there is a need to recognize that "competence is gender- and race-neutral." The other three videos of the original four in the series cover biculturalism and success in an organization. They look at the need in communication to listen, respect, test, and adjust, and they suggest that everyone can be a facilitator on a diverse work team.

The three new videos in the series address supervision and suggest that valuing diversity is about productivity. They provide data in support of the idea that working effectively with a diverse workforce is essential for the economic and human resource development of the United States. The last video in the series provides profiles of corporations that have met and are meeting the challenges of diversity.

The films have a tendency to present relationships that set mainly white males against all other groups; they don't give full force to intercultural issues among Hispanic, Afro-American, Japanese, or other groups.

But the videos are very well done, clear, and concise. And they provide valuable, memorable lessons and insights. In breaking new ground for film producers and trainers to follow, they set a high standard and a clear call to management to recognize, value, and work with diversity.

Each of these excellent videos comes with a teacher's and trainer's guide that suggests ways of using the video and provides a full text of the script, as well as additional resources.

The "Valuing Diversity" series includes the following seven videos:

- "Managing Differences"
- "Diversity at Work"
- "Communicating Across Cultures"
- "You Make the Difference"
- "Supervising Differences"
- "Champions of Diversity"
- "Profiles in Change."

Griggs Productions is at 302 23d Avenue, San Francisco, CA 94121; 415 668-4200.

BNA Communications has produced "Bridges: Skills for Managing a Diverse Workforce," a series of nine videos. The series includes an introduction plus eight modules that form the core of a highly structured series of lessons.

The set comes with a trainer's manual, as well as participant manuals for each trainee. The manuals are vital to understanding the material in the videos.

The introductory video sets the theme and includes some brief dramas, the new demographics, and a review of management responsibilities. The thrust of the series is on developing and reinforcing sensitivity and awareness and on developing skills for managing.

The videos do not promise panaceas but focus on discovery, interaction, and participants' own personal experiences to help them use their similarities to bridge differences.

The first four modules in one way or another deal with stereotypes and make viewers question their own assumptions and values. Succeeding modules address belonging ("in" groups and "out" groups), intercultural conflict and culture-gender conflict, and intercultural communication barriers, which tie back to the first module's discussion of perceptions and values.

"Bridges" is a powerful series when used within the structured framework. The manuals are clear and easy to understand; they provide training departments with a packaged program that can be quite effective.

The eight modules of the "Bridges: Skills for Managing a Diverse Workforce" program:

- "Intercultural Perception"
- "Gender Stereotypes"
- "Subtle Racial Stereotypes"
- "Ethnic Identity and Organizational Culture"
- "Intercultural Conflict"
- "Culture and Gender Stereotypes"
- "Intercultural Communication Barriers"

BNA Communications is at 94439 Key West Avenue, Rockville, MD 20850; 301/948-0540.

Films for the Humanities and Sciences produces "The Mosaic Workplace," a series of 10 videos that offer new insights. The introductory video, which asks "Why Value Diversity?" is probably the best introduction I have seen. It places diversity in its historical perspective and offers the contrasts among monoculturalism, nondiscrimination, and multiculturalism in the business community.

This video finds diversity in language usage, national origin, ethnicity, gender, religion, age, physical abilities, and sexual preferences. It answers the title question by explaining demographics, the competition for talent, the need for creativity and innovation, the challenge of change, good business, and survival.

The first video sets the stage for the others. Each video concludes with on-screen discussion questions.

Each video is highly focused. "Understanding Our Biases and Assumptions" helps us see that they often stem from beliefs acquired in our formative years from family, friends, church, schools, the media, movies, and other sources.

"Men and Women Working Together" looks at changing roles and missed cues, missed steps, and missed opportunities. "Sexual Harassment" documents the cost of sexual harassment lawsuits to *Fortune* 500 companies at about $6.7 million a year total.

A three-part series, "Managing a Diverse Workplace," provides videos on "Recruiting and Interviewing," "Helping New Employees Feel Valued," and "Understanding Different Cultural Values and Styles."

"Meeting the Diversity Challenge" says it is management's job to get a clear picture of the workforce. The video lists a set of six minority challenges ranging from not fitting the norm to being overlooked. It also provides 10 ways of meeting those challenges, including confronting prejudice, encouraging networking, and investing in members of minority groups through such activities as training and mentoring.

"Success Strategies for Minorities" doesn't seem to fit with the rest of the series. It lacks vignettes and high-quality production features. It is a video of a workshop that is somewhat repetitive in its discussion of empowerment, rage as a source of strength, and success.

"The Future Is Now: Celebrating Diversity" ties into the introductory video and addresses educational systems, the lack of an adequately prepared workforce, and the potential role of corporations in education. The call is to celebrate and value diversity at all levels and on all fronts.

"The Mosaic Workplace" series includes the following videos:

- "Why Value Diversity?"
- "Understanding Our Biases and Assumptions"
- "Men and Women Working Together"
- "Sexual Harassment"
- "Managing a Diverse Workplace" (three parts)
- "Meeting the Diversity Challenge"
- "Success Strategies for Minorities"
- "The Future Is Now: Celebrating Diversity."

In addition to "The Mosaic Workplace" series, Films for the Humanities and Science also produces "Black Urban Professionals: Problems of BUPPIES," "The New Minority: White Americans," and "The Asianization of America."

Films for the Humanities and Sciences is at Box 2053, Princeton, NJ 08543-2053; 800 257-5126.

Coronet/MTI Films and Videos has produced the materials for a half-day (3 hours and 15 minutes) packaged workshop with a leader's guide and a participant's workbook based on its 32-minute video, "The Multicultural Workplace," which includes dramatized scenarios and discussions with experts. Emphasis is on values systems. The program suggests that the way we work is determined by our cultural heritage.

Coronet/MTI is at 420 Academy Drive, Northbrook, IL 60062; 800/621-2131.

CRM Films offers "The Workforce Diversity Series." This "series" seems to be an attempt to link a set of four videos with different formats into some sort of package.

"Managing Diversity" is the introductory unit. It is clearly a diversity video. It looks at stereotypes, conflict, attitudes toward power and authority, and tolerance for uncertainty. It views communication as the key management tool and suggests ways of enhancing one's communication style when managing diversity. It has merit.

"Communication, the Nonverbal Agenda" is concerned with dominance styles and body language. The conclusions, which need to be emphasized, are listed at the end of the video, but they go by too fast and are printed too small (for my 25-inch screen) to be of much value.

"Resolving Conflicts" is clearly not a film expressly made for diversity training. It suggests that conflict is based on caring and that it creates stress for all, including observers. It talks about avoidance, compromise, and collaboration.

The message of the fourth video, "Perception," is that perception is determined by culture, that it is subjective, and that we may share the perceptions of those close to us.

CRM is at 2233 Faraday Avenue, Carlsbad, CA 92008; 800/421-0833.

Crisp Inc. produces "Working Together: Managing Cultural Diversity," a well thought-through program that includes a 75-minute video, a leader's guide, and a workbook for participants, called *Working Together: How To Become More Effective in a Multicultural Organization*, by George Simon.

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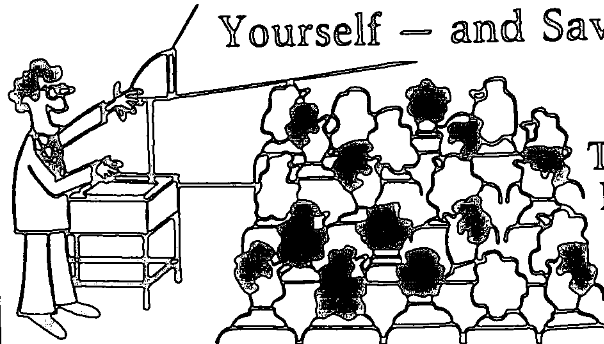

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This video is on managing diversity and productivity through managing your mind. According to the video, a person can do that by understanding fear, discomfort, prejudice, and the ways in which people are different (biologically, socially, and professionally) and have different values and styles of communication.

This approach involves managing communication and attitudes by being aware of how we manage words, use gestures, and get caught in cultural double-binds. We should be prepared to manage the future, says the video, through embracing change with new organizational styles and information exchanges, and through enhancing productivity and providing avenues for empowerment.

The video augments the book, but it is clear that the book came first: it is indispensable to the use of the video.

Crisp is at 95 First Street, Los Altos, CA 94022-9803; 415/949-4888.

Barr Films has produced "Bridging Cultural Barriers: Managing Ethnic Diversity in the Workplace," a 23-minute video that is based on Sondra Thiederman's book, *Bridging Cultural Barriers for Corporate Success: How To Manage the Multicultural Work Force.* Thiederman appears in the video to introduce key points.

The introduction highlights changes in immigrant demographics. New immigrants and mainstream corporate management both face new, unfamiliar cultural factors that relate to values, needs, and perspectives, says the video. These factors affect motivation and management issues.

The video presents the dilemma of a manager who wants to promote a Hispanic employee to a management position and who needs to have another employee, an Asian woman, participate more actively in management meetings by making presentations to the group on her ongoing work.

The video is sensitive to the needs of both the employees and the department manager. The manager is at a loss in trying to understand why "they...don't want to strut their stuff." And the two employees, who come from cultures that value families, collaborative efforts, and shunning the limelight, are finding it difficult to adapt to the demands of their jobs.

The manager works with each of the employees to develop synergistic solutions that minimize risk and that work within the cultural values framework of each employee, while still meeting the needs and goals of the department.

The video comes with a 22-page leader's guide that includes a summary of the video, a workshop design for neophytes, and suggestions on how to use the video in a workshop, along with a pretest, exercises, and steps for developing an action plan.

This video has much to recommend it. It covers the basics, and it is interesting, catalytic, sensitive, and easy to stop at key points to involve the participants in "what would you do now?" segments.

Barr Films is at 1201 Schabarum Avenue, Box 7878, Irwindale, CA 91706-7878; 800/234-7878.

Menninger Management Institute has produced "Beyond Diversity: Managing Interpersonal Differences." The series' three parts look at the following issues:

- "Sources of Individual Differences"
- "Dynamics of Interpersonal Relationships"
- "Strategies for Successful Management."

The series focuses on a manufacturer of medical technology and the interpersonal management problems that stem from a plant relocation, the recall of a product, union difficulties, a new acquisition, and press relationships as they relate to individuals, families, co-workers, departments, and the organization itself.

A participant's manual is included, along with a facilitator's guide that provides instructions about when to stop the tapes to introduce exercises and facilitate discussion. These guidelines are essential to the effectiveness of the program.

This is a thoughtful series that points out effectively that differences promote excitement and productivity as well as disagreements. The program goes below the surface to show that individual differences do not fit stereotypes based on culture or ethnicity. Managing cultural differences means managing interpersonal differences.

In the 17-minute video, "Sources of Individual Differences," th[illegible] unfolds with brief vignettes, [illegible] tures, and exercises. The sourc[illegible] referred to in the title relate to fam[illegible] lies, beliefs and values, birth orde[illegible] social roles, gender, the life cyc[illegible] and self-understanding.

The second segment, "Dynami[illegible] of Interpersonal Relationships," [illegible] about 14 minutes long. It follows th[illegible] same pattern as the first video an[illegible] addresses unilateral relationship[illegible] relationships based on psychologic[illegible] contracts, formalized relationship[illegible] and corporate culture. Discussio[illegible] cover power, conflict, anger, int[illegible] macy, and unfulfilled expectations.

The final segment, "Strategies fo[illegible] Successful Management," address[illegible] the ground rules for effective chan[illegible] and the motivation for change. Th[illegible] 18-minute video reviews key aspec[illegible] of interpersonal relationship strat[illegible] gies: assessment, clarification, ren[illegible] gotiation, restructuring, and thir[illegible] party intervention.

The series provides ample oppo[illegible] tunity for participant involvem[illegible] for review of the differing as[illegible] tions, expectations, feelings, value[illegible] perceptions, threats to morale, ar[illegible] unfulfilled expectations.

As the title indicates, this seri[illegible] goes "Beyond Diversity," and su[illegible] gests that managers need to hon[illegible] their interpersonal skills to work wi[illegible] individual differences, regardless [illegible] the origin of those differences.

The three videos are available fro[illegible] Menninger Management Institut[illegible] Executive Library, Menninger Found[illegible] tion, 5800 Southwest Sixth, Box 82[illegible] Topeka, KS 66606; 800/288-0318.

MDG Inc. has a 40-minute video, "Th[illegible] Power of Diversity," an exciting pr[illegible] gram that offers a new look at dive[illegible] sity in the workforce and society. [illegible] focuses not so much on managi[illegible] diversity as on the power of divers[illegible] to enhance productivity and profits.

Part 1 provides a historical pe[illegible] spective on the growth of our diver[illegible] population, many of whose contrib[illegible] tions have not been acknowledge[illegible] and on the potential dange[illegible] national strife and hate crim[illegible] may stem from exclusionary polic[illegible] and practices.

The video recognizes that t[illegible] entire population is diverse. The p[illegible] mary elements in that divers[illegible]

include race, ethnicity, gender, age, and sexual orientation; secondary elements include geographic location, religion, income level, marital status, and education.

It is at their own risk that organizations fail to value the power of diversity, says the video. The demographics of the workforce are changing; organizations are now being ranked in terms of how good they are for women, blacks, and other groups. The video warns that institutionalized racism or sexism within organizations may limit the size of the talent pools that are available to them. In a global economy, it is essential for companies to know other cultures, both at home and abroad. Understanding and using the power of diversity just makes good business sense.

The video points out a need to communicate the power of diversity from the top down in organizations, and to develop new models of participative management that are best for all employees.

Part 2 examines specific aspects of diversity in the workforce, such as stereotyping and the ways in which hostile environments (such as those that encourage sexism, racial epithets, and off-color jokes) affect productivity. It discusses "victim" traits such as denial of self, withdrawal, aggression, over-achieving and resultant burn-out, and paranoia. Employees may develop such behaviors in a hostile environment, leading to high turnover and a nonproductive climate.

The video suggests that effective managers need to recognize that they have a responsibility to understand the power of diversity in order to help all of their employees become successful within the organization. That calls for reaching out, valuing all, and accepting the new positive changes that can stem from the power of diversity.

The program comes with a 16-page leader's guide. A participant's workbook will soon be available. MDG is at 3780 Kilroy Airport Way, Suite 200, Long Beach, CA 90806; 310/490-3134. □

David Wigglesworth *is president of DCW Research Associates International, Box 4400, Foster City, CA 94404-0400.*

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HANDOUT 3.1

As a concluding exercise on cross-cultural communication, answer the following questions. Write your answers individually.

1. I think the most important factors that interfere with cross-cultural communication are:

2. I think the most important things which help cross-cultural communication are:

3. The most important thing I have learned from this module is:

4. I intend to use this information on the job by:

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SUPPLEMENTARY READINGS