

Lifting Victims Through Service and Collaboration

Training the Trainer

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CULTURAL COMPETENCE IN VICTIM SERVICES

A Manual for Trainers

by

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Table of Contents

INTRODUCTION

HOW TO USE THIS MANUAL	1
------------------------------	---

Part 1 SET-UP

Purpose of the Training.....	4
Goals and Objectives	5
What Will Participants “Teach”?.....	6
Identifying the Audience.....	7
How to Adapt the Training	8
Setting Up	11
Checklist of Materials	13
Breaking the Ice	14
Emphasize Assets.....	14
Stories as Teaching Tools	15
How to Present Language Laws and ADA	17
Time Management	17
Tips for Training	19
Sample Lesson Plan	19

Part 2 THE TRAINING, STEP BY STEP

UNIT 1: "WE ARE ALL HUMAN"

Content of This Section	23
Using the PowerPoint Slides.....	23
Engage the Audience	24
PowerPoint Slides	25
The Term "Hispanic"	28
PowerPoint Slides	29
Cultural Competence Definitions	33
PowerPoint Slides	34
How to Access Census Data	36
PowerPoint Slides	37
CULTURAL COMPETENCE Planning Form: Part 1	42
PowerPoint Slides	43

UNIT 2: OVERCOMING LANGUAGE BARRIERS

The Importance of Language Assistance	45
PowerPoint Slides	46

Videotape Instructions	47
PowerPoint Slides	48
Background on Title VI of the Civil Rights Act.....	49
PowerPoint Slides	52
General Information on ADA Requirements.....	55
PowerPoint Slides	56
How to Recruit Bilingual Staff and Volunteers.....	59
PowerPoint Slides	60
CULTURAL COMPETENCE Planning Form: Part 2	67
PowerPoint Slides.....	68

UNIT 3: OVERCOMING CULTURAL BARRIERS

Challenges for Trainers.....	72
PowerPoint Slides	73
CULTURAL COMPETENCE Planning Form: Part 3	81
PowerPoint Slides	82
Optional Activity: MULTICULTURAL POWER CONTROL WHEEL	88
Immigrant Power and Control Wheel.....	89
PowerPoint Slides	90
Optional Activity: STEREOTYPE OR GENERALIZATION.....	93
PowerPoint Slides	96

UNIT 4: OUTREACH IN VICTIM SERVICES

Balancing Outreach and Services	98
PowerPoint Slides	99
CULTURAL COMPETENCE Planning Form: Part 4	115
Objectives: A Review	116

Part 3 THE COMMUNITY PANEL

HOW TO SET UP A COMMUNITY PANEL.....	118
Why Hold a Panel?	118
Practical Steps.....	118

Part 4 CROSS-CULTURAL RESOURCES

CROSS-CULTURAL RESOURCES FOR VICTIM SERVICES	123
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ATTACHMENTS:

A CD containing the sample PPT presentation, which may be edited as needed, as well as a sample Activity Packet and sample agenda, can be found in the pocket of this manual.

INTRODUCTION

Jesus Savala, 45, who speaks little English, encountered a frustrating language barrier when his car was burglarized in Chandler. "There was no one who could speak Spanish, so they told me to wait," Savala said in Spanish. "I waited two hours, no one came. They had forgotten. Four hours later, it was too late and they couldn't help me catch who did it."

Kristina Davis, *East Valley Tribune*, Arizona, 2004

As Hispanic liaison for the Tampa Police Department, Canino's cell phone has become one of the preferred emergency numbers for Spanish speakers. Neighbors and friends have passed around Canino's number during the 19 years she's been with the department. [...] For most, it's an issue of trust and communication. Canino remembers the young Mexican woman who called a few years ago because she was being held against her will by her husband. The woman didn't want to call 911 because she couldn't explain in English what was happening. But she knew Canino from her neighborhood. She knew Canino would understand.

Julie Pace, *Tampa Tribune*, Florida, June 19, 2005

The specter of crime and violence frightens most of us. Victims of a crime are often deeply traumatized by the event itself and its aftermath. Yet for those of us who speak limited English, come from another culture or have disabilities, the experience of crime (especially violent crime) can be terrifying beyond anything that words can express.

Our racial, cultural, linguistic and ethnic minorities and other disenfranchised populations, including our aging residents, offer rich contributions to the texture and fabric of American society. Citizens and immigrants in the U.S., past and present, have worked together to build an extraordinary nation that the great majority of us value deeply and would trade for no other. Collectively, residents in the U.S. through their family history or personal experience hold the wisdom, experience and life lessons of dozens of countries, hundreds of cultures and countless world views. They speak over 300 languages, both native and foreign: some of these are fast disappearing from the world landscape and may be spoken by fewer than 100 people. In addition, our rich diversity represents a wealth of traditions and values.

Yet disenfranchised residents are among our most vulnerable victims of crime. Many feel too fearful even to report a crime. A large number fail to seek support after it happens. Far too many suffer the consequences of crime in silence. For cultural and other reasons, they may be fearful to tell a soul, even within their own community.

These are hard facts. They demand our attention.

This training-of-trainers (TOT) is designed to help representatives of victim services go back to their communities to give trainings and presentations on cultural competence to victims of crime from underserved populations. While the TOT itself targets services to victims of crime in Ohio, the goal is to lay the groundwork for a national model of cultural competence in services

to crime victims. Ohio is a large state with many quasi-autonomous regions that mimic conditions across the country. Only a complex program could work effectively here. As a result, the cultural competence program that works well for Ohio may, perhaps, work well for the nation.

There are many reasons why this training is important. Equal access to justice is one. Equal access to quality victim services is another. Federal and other laws, as this training underlines, support equal access to public services, yet a basic human concern for the needs of residents both underpins and reinforces these protective laws.

In any case, no law compels compassion. Without a doubt, the majority of those who work in victim services and law enforcement wish to serve all victims of crime effectively, regardless of race, disability, gender, sexual orientation, country of origin or other barriers. Yet their concern does not entirely mitigate the frustration caused by barriers of language and culture. Hence the need for training.

This manual accompanies a one-day intensive cultural competence training followed by a 1.5-day training-of-trainers program that will allow participants to provide their own cultural competence training, regardless of their prior experience in adult education or cultural competence. That is, of course, an ambitious goal. It is also an urgent one: we have a dire shortage of cultural competence trainers across the country who are specialized to work in specific areas of health and human services.

So the immediate goal is not to create a corps of general cultural competence "experts" but to put a finger in the dike of a vast need across the country, in order to support vulnerable populations in victim services.

Both the cultural competence training itself and the training-of-trainers focus on *practical* solutions to barriers for victim services. It is the author's hope that both this manual and the training will provide concrete help and practical solutions for victim service agencies in Ohio as they serve vulnerable populations. In the meantime, the author would be happy to answer questions, hear suggestions or share stories. Developing best practices in cultural competence is a work-in-progress across the U.S. and in other nations. We are all eager to learn more.

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HOW TO USE THIS MANUAL

This manual is intended to support trainers who seek to help government and nonprofit agencies overcome cultural barriers in victim services. *The training program for which the manual was written is designed not only for professional trainers but for anyone designated to give a cultural competence training for victim services.* As such, the manual assumes little to no prior knowledge about training or cultural competence. It focuses on simple, basic training principles.

This TOT program does not, therefore, address some of the higher-risk, in-depth activities associated with cultural competence and diversity trainings. Such activities should be facilitated only by experienced trainers specialized in the field of cultural competence. In addition, best practices for cultural competence trainings suggest that three to five days is required for in-depth training. Yet in victim services, the harsh reality is that very few agencies have the resources to offer trainings of that length, and few participants have the time to attend. Thus, a cultural competence training of only one day cannot, of its very nature and limitations, include some of the more challenging, in-depth activities that constitute risks for trainers.

This manual can be used in three ways:

- 1) As a guide for setting up a proposed one-day cultural competence training for staff and volunteers in victim services on how to overcome language and cultural barriers in services to vulnerable and disenfranchised populations.
- 2) As a resource for ideas to hold half-day trainings, workshops, brown-bag lunches or other "mini" trainings on cultural competence.
- 3) As a resource manual, to answer questions and concerns.

PART ONE: SET-UP

For new trainers, this chapter provides a brief and practical overview of how to set up a training. Seasoned trainers may wish to skim this section. It includes a sample lesson plan.

PART TWO: The Training, Step by Step

The next four chapters address the four major components of the one-day training in cultural competence. The four units are: 1) "We Are All Human" (an overview of the field); 2) Overcoming Language Barriers; 3) Overcoming Cultural Barriers; and 4) Outreach in Victim Services. The format for each unit includes a series of PowerPoint slides with background information and practical directions for instructors. The suggested slides are divided into "ESSENTIAL" (meaning that they are required to be covered when this training is presented) and "OPTIONAL" (meaning that whether or not a trainer presents them will depend on the time and discretion of the trainer.) "Optional" components may be selected for use by the trainer depending on many factors, including the background, experience and comfort level of the prospective trainer.

PART THREE: THE COMMUNITY PANEL

This chapter of the manual addresses how to set up a panel of representatives from underserved populations to speak about the challenges and best practices involved in serving victims from diverse communities.

PART FOUR: CROSS-CULTURAL RESOURCES

This chapter contains a compendium of practical resources that may be helpful to trainers and participants. Resources include web sites, bilingual education materials, books and articles, videos, among others. The resource unit can also be mined for those who wish to give longer trainings or as a basis for mini-workshops, brown-bag lunches or in-services for staff and/or volunteers.

ATTACHMENTS

The pocket of this manual includes a CD with a sample agenda, a sample activity packet and a sample PowerPoint slide show for the one-day training. All these documents and files can be revised by each trainer as needed. Participants are encouraged to brainstorm their own approach to training. Each region is unique: the needs of its community members will differ according to the community itself and the participants who attend a training. Trainers are therefore encouraged—mandated, in a sense—to call on their own energy, vision and creativity to craft a training session that will best serve local needs.

PART ONE

SET-UP

1.0 SET-UP

Trainer's tip

Make eye contact. Include people sitting on the sides and in the back. A trainer who moves around and makes eye contact helps to keep participants engaged.

1.1 Purpose of the training

Many victims of crime come from cultural, racial or ethnic minorities or other underserved populations (for example, persons with disabilities, religious minorities and the homeless). All such victims will need access to culturally competent victim services. Those who speak limited English may be particularly vulnerable. For purposes of this training, the text will typically refer to all these groups as "underserved populations" or "vulnerable populations."

One might also consider them cultural minorities. Such groups may not be legally considered "minorities," yet minority status for most of them is a harsh reality of their lives.

Many underserved victims are extremely vulnerable to crime. Some factors include isolation, language barriers, ageism, cultural barriers, disabilities, prejudice, lack of equal access to public services, refugee trauma or lack of legal status in the U.S. Individual and social cultural beliefs about crimes such as sexual assault, child abuse and domestic violence may also play a role. For example, some cultural attitudes may honor or excuse the perpetrator of domestic violence while inflicting social blame on a victim who tries to flee an abuser or report a crime. Instead, a female victim may be expected to stand by her man and protect the honor of her family.

In addition, a large number of immigrants and refugees may not be eligible for services that we take for granted, such as health care. Those in isolated regions, such as Appalachians or Amish, may have little idea of the resources available to crime victims, and in fact such resources may be sparse. Isolated groups may also have internalized social attitudes that resist reporting some categories of crime to outside authorities.

Even in urban areas, the disabled or aging may have no means to escape abuse while gays and lesbians may encounter resistance when they seek support. Victims with Limited English Proficiency (LEP), who may not be aware of their rights to an interpreter, may be unable to communicate at all about a crime.

These are only a few examples of the types of barriers that face vulnerable populations. *What should those in victim services do while supporting a victim of crime who is a member of an underserved population?* That is the important question that this training seeks to answer. Another question it targets is: *How can victims services reach out to crime victims who are fearful to report crime or to seek help after a crime?*

As a training-of-trainers (TOT), this program and manual will permit participants to go back to their agency and offer a one-day basic training in cultural competence to help staff members, volunteers and others answer the two questions above. Related concerns can be divided into three parts:

- 1) What *must* the agency do? (What is the law?)
- 2) What *should* the agency ideally do? (What is federal and state policy on these issues? What do best practices across the nation tell us?)
- 3) What *can* the agency do? (What type of service is targeted? Realistically, what can one particular region accomplish, given its needs and resources?)

Thus, the purpose of this TOT is to allow participants to return to their agencies and offer a one-day training in cultural competence. Yet the overarching goal of both the cultural competence training and the TOT itself is to help agencies in Ohio promote *equal access to victim services for underserved populations*. Outreach and quality services are the twin axes of equal access.

1.2 Goals and Objectives

The cultural competence training and the TOT training will address the following goal and objectives:

GOAL OF THE CULTURAL COMPETENCE TRAINING:

- To support equal access to justice and victim services for all victims of crime.

OBJECTIVES OF THE CULTURAL COMPETENCE TRAINING

1. List four best practices to overcome language barriers.
2. Describe three strategies for overcoming cultural barriers in outreach and victim services.
3. Discuss components of an effective outreach plan for cultural and linguistic minorities.

GOAL OF THE TRAINING-OF-TRAINERS:

- To build a capacity in Ohio to deliver one-day cultural competence trainings in cultural competence for outreach and victim services across the state.

Objectives: Each participant of the TOT will

- **List the steps needed to set up and offer a cultural competence training (CCT) in a particular region or community.**
- **Discuss effective strategies to present each training module.**
- **Model effective training skills.**

For convenience, and to avoid confusion, the Training of Trainers will be referred to in this manual as the *TOT*, and the one-day cultural competence training that participants are being trained to offer will be abbreviated to *CCT*.

Please note that although cultural awareness is a hoped-for “byproduct” of training, the CCT is *not a cultural sensitivity training*. Rather, the CCT will focus on practical information and skills that will help those in victim services serve vulnerable populations.

1.3 What Will Participants "Teach"?

It is useful for a prospective trainer to give some thought to this simple question: "What do I want the people who attend my training to know and feel as they walk out?"

Here is one example. As a trainer, I know that it is important to share facts, but also that facts do not change people. Attitudes do. Broadening perspectives is important. As a result, I would like the participants who attend a training on cultural competence to feel as they walk out that they have learned some practical information and skills (such as how to identify underserved populations or work with interpreters) but also that working with underserved populations is an important and fascinating field. That is, rather than seeing services to vulnerable populations as yet *another* burden on overworked victim services staff struggling to meet urgent needs with ever-dwindling resources, I hope that participants will capture some of the excitement, passion and dedication that cultural competence has generated across the country.

I hope, too, that participants will emerge from training with an even deeper sense of compassion for, and connection to, some of our most vulnerable residents.

Here is a simple fact, however: participants learn more and change more deeply by working with each other than they learn from a trainer. The trainer is not the point of the training or its focus. Rather, questions, discussions and experience that providers share with each other yield the rich information and perspectives that promote a sense of commitment to the field and spur a desire to move forward and make changes.

Here is another simple fact: each region of Ohio (and the nation) is unique. So while the goal and objectives of the CCT will be the same for all participants of this TOT, *how* each trainer gives the training and *which* underserved populations the trainer chooses to discuss or address will be different. Each trainer's decisions must take into account the needs of a rural county vs. an urban (or suburban) county and other geographical idiosyncrasies (e.g. mountainous regions leading to isolation of residents), the knowledge of local staff about particular underserved populations in that community, local resources and assets, areas of weaknesses in local victim services, the languages spoken by area residents, and other practical concerns.

In addition, each trainer will have to look not only at the content of the curriculum but other questions, such as: Who will be attending? What do these participants want and need? Who lives in that region? Are vulnerable populations currently receiving victim services or are outreach efforts urgent? Yet even if outreach efforts are successfully planned and executed, are the resources in place to serve them if those vulnerable populations contact victim services? How do providers, law enforcement officers and the judiciary look all at these issues currently? Does prejudice against certain groups pervade some areas of law enforcement and the judiciary? What needs to change to help underserved populations in this area access services more effectively?

And also (not least): How can a trainer make a useful impact in one day?

This manual cannot answer those questions. Only the trainer can. And the trainer may have to conduct some initial research to answer them. A needs assessment process is ideal. Once that research phase of needs assessment is done, the trainer can begin to work with local victim services and law enforcement to plan the training.

It is always a good idea to have a team involved for each training, not only to reduce the burden on the trainer but to generate good ideas, excitement, passion and to brainstorm effective approaches. The team can also identify possible challenges and find panel members or track down helpful resources, including a training facility, money for refreshments, training videos and so forth.

1.4 Identifying the Audience

Who will attend the training? That is the first and most urgent question to answer after the needs assessment is done and a team has been assembled to set up the training.

Who *should* attend? What is the ideal audience? Who has the power and tools to effect change most quickly? Which type of services needs most urgent support? This type of training, though focused on access, is cultural competence training. According to experts in this field, the answer to "Who should come?" to a cultural competence training for a particular field of service, is a simple answer: "Everyone."

Yes. Everyone in the agency or group of agencies from top to bottom should ideally attend. For change is ultimately predicated on buy-in. Cultural competence, as the training itself discusses, is a *process*, not an event. Cultural competence involves a whole organization. It cannot depend only on the individuals who are invited to attend a training. In fact, the reality is that until the whole agency or coalition is on board with the concept of cultural competence, it is difficult for changes to take place.

After a CCT training, the agency, group or coalition as a whole will also have a far better grasp of the issues at stake, the costs and consequences of failing to provide services to cultural minorities—and why success matters. In general, this means that there will be more support as policy is shaped and procedures are developed to improve access if administrators as well as those "doing the job" attend the training.

In cultural competence, no meaningful change is likely to happen without an investment from many layers of staff. Some overburdened staff in all agencies can resent or feel frustrated by the fact that services to vulnerable populations may require two or three times the effort, time and resources when compared to services to "regular" crime victims. This is a legitimate concern. It cannot be swept aside. The trainer should be aware of such concerns in case those who plan to attend are confused, apathetic or resentful about these issues. But that is also why it matters that administrators attend. When administrators and higher-up personnel and staff—including executive directors, state's attorneys and judges, who have indeed attended such trainings—and when they hear what is shared openly in the trainings, it opens their eyes and makes them far more sensitive to the needs of general victim services staff as well as to the needs of the underserved.

As a result, people who give this training can be *agents for change*. Indeed, that is one of the most exciting, humbling and gratifying parts of becoming a cultural competence trainer. The deeper the understanding of participants who attend the training, the more that agency and community will be sensitive to the needs of vulnerable communities. And the better those communities will be served.

1.5 How to Adapt the Training

1.51 Select the method and approach

Once the decision is made about who will attend, it is important to deliver the training to the audience in a way that engages them. Examples of practical decisions that face the trainer include seating arrangements (which will depend on the group's size), audiovisual equipment and handouts.

As a general set of strategies with many exceptions, here are a few practical suggestions. (Seating arrangements will be addressed shortly.)

Small audience (less than 20):

- Consider an icebreaker.
- Work with small-group exercises (pairs or triads) if time permits.
- Encourage participants to share their stories about underserved clients.
- Don't preach. Let the audience provide solutions.
- Keep an informal, yet serious, style and ambience.
- Compassionate humor is always welcome and can cut tension.
- Tell stories from the trainer's personal experience, if possible.

Medium audience (20 to 40)

- This is a comfort zone. Play it "by the manual."
- Try and keep the discussion moving and dynamic.
- Stay focused on the core parts of the training.
- Try not to be distracted.

Larger audience (40 to 60):

- The trainer needs to be a little more formal in dress and presentation.
- However, still keep the training dynamic and lively. Large groups tend to be "sleepier" than small groups.
- Use more humor, if possible, to keep everyone alert.
- Work with a variety of activities: never too long on one activity.
- Use more general (less personal) stories about underserved, e.g., from local newspapers.
- Small group exercises are difficult for more than 30 participants. Not impossible, but a challenge

Direct services audience:

- Use many stories and real-life examples.
- Stress positives.
- If there is time for exercises, break people up and spread them out.

- Avoid too many statistics.
- Avoid a "teacher-preacher" approach
- Pass out tactile materials: break up the handouts into sections, include laminated cards, use colorful sheets.

Mixed audience of administrators/justice officials/senior staff:

- Introduce more facts.
- Let participants draw the conclusions.
- Have them teach each other (by drawing them out).
- Stress that the laws exist to protect the vulnerable.
- Include more resource or background-information handouts, e.g., fact sheets on Title VI and ADA.

Audience composed primarily (or containing many members of) of an ethnic group that is not the trainer's:

- Let participants draw the analogies: avoid pronouncing on other cultures.
- Draw participants out so that they offer cultural positives and strengths about vulnerable groups.
- Emphasize the human dimension of the barriers.
- Be careful when discussing laws: they may be negatively perceived by some minority audiences if not presented carefully.
- Do not assume that immigrants are automatically pro-immigrant, that Latinos are all pro-Latino, or that minority groups favor "special treatment" for vulnerable groups: you may just find the opposite.
- Be sensitive to a possible atmosphere of tension.
- Encourage group participation and group work as much as possible.
- Have group leaders report the points you are trying to make and reframe those points in your own words instead of making them yourself.

Educationally and/or ethnically mixed audience:

Educationally mixed audiences are a challenge because the educated participants often want to move over the main points quickly and not have them repeated, whereas less educated appreciate a simpler presentation, some repetition of the main points and taking time.

Ethnically mixed audiences are a challenge because the trainer is of one particular ethnic or mixed-race group, whereas the audience is from several. The trainer should not ever be telling an audience what to do when serving particular groups in any detailed sense: e.g., the field of cultural competence does *not* advocate for trainers to say: "When you have a Hispanic client, do (a), (b), (c) and (d) and avoid (e) or (f)."

Wherever possible, let audience members tell stories about cultural barriers that reflect their own ethnic experience, background or knowledge so that the trainer is not put in the difficult position of being a so-called expert on all races, minorities and disenfranchised populations.

In addition, the trainer may wish to:

- Keep the presentation positive, dynamic, interesting.
- Ask many questions.
- Try and draw responses from front-line workers (since more educated participants may tend to ask or answer more questions). e.g., by asking questions about *personal* experiences and feelings while serving vulnerable populations.
- Use demonstration role plays or other activities that act something out.
- Vary the content, approach and presentation methods as much as possible to catch all kinds of learners.

Difficult or cold audience

- ***Start the videos early:*** videos enhance discussion and audience participation.
- Use more humor.
- Tell a story against yourself, one that shows you are human and have had a "cultural competence" learning curve.
- Start small-group exercises as soon as possible.
- Get people physically moving (do an icebreaker by having them break into groups within the room for small-group exercises).
- Tell more stories.

While the agenda can be similar in all cases, the emphasis on particular items on the agenda will change according to the audience. The key is to be flexible.

1.52 Handouts

The trainer will have to create a decision about what to include as handouts. The original CCT training given by this trainer, for example, included the following:

- An agenda
- A complete set of handouts (notes from the PowerPoint slides)
- An immigrant power wheel
- An activity packet

Recreating a folder with the same materials handed out at the original CCT training is one possibility that the trainer can consider. But only the trainer knows which materials will be useful to the audience, so the trainer should select relevant materials and add any others that fit the needs of that particular community.

Nowadays, people are drowning in information that they throw away. There is no need to waste paper on information that is not helpful to the trainer's audience. Be selective.

1.6 Setting Up

Trainer's tip

Arrive one full hour before the training is due to begin to be certain that everything is correctly set up. (This extra time also allows the trainer "wiggle time" for getting lost, bad traffic and other possible delays.)

There are a number of practical considerations when planning a training session. Many depend on size. Such concerns include scheduling breaks, seating arrangements and audiovisual equipment. These concerns addressed below.

1.61 Some housekeeping: Break and food

Remember to schedule a coffee break, one in the morning and one in the afternoon. Make it at least 10 to 15 minutes, set a clear time for the return and then keep on schedule. Information on cultural competence is so dense (and new) for many participants that a break is vital. Remember: it is easy to get caught up and forget to give a break. Have someone offer a discreet cue or signal about the break if you are overdue, or set it for a time that is easy to remember. *Watch out for participant fatigue and call a break early if you see that the group is growing tired.*

Make sure that refreshments are available for morning and afternoon break. (Participants can always purchase their own lunch.) Refreshments are not a luxury for training but a necessity: they can, however, be simple and inexpensive. For an afternoon session, packaged cookies and large bottles of soda and water are adequate.

On some occasions, ethnic minorities (including clients of some services) have catered or provided wonderful food at cultural competence training. The food had an additional benefit: the meal created a positive cultural impact on those who ate it—and even a little cultural education.

1.62 Seating arrangements

Avoid "classroom" set-up, for any group size. Classroom set-up means straight rows of chairs, or tables and chairs. For a training of this sort, desks or tables are often helpful (as some participants like to take notes).

For 30 or fewer: Try a U-shape. Tables and chairs are set up in a large rectangle with one end open. At the open end, set up a table for the LCD or overhead projector, with a screen behind. Participants face each other, which promotes discussion and interaction, and the trainer has the freedom to wander up and down inside the U-shape, facing the audience on all sides. This creates a more relaxed, warm and friendly ambiance. (Be careful not to make the U shape too wide.) *If a U-shape set-up is used, provision must be made for breakout space for small group activities. (See below.)*

For more than 30: Avoid classroom set-up (see above) by any one of the following:

- Try having round tables set up around the room for 7 or 8 participants at each table.
- Set up straight rows of tables in the middle. Have two aisles on either side. Then set

up other tables at an angle facing the main set of straight tables.

- Set up the tables in a V shape: that is, set up a free corridor in the middle where the trainer can walk up and down and have the tables are set up in a V shape (at roughly a 45-degree angle) joining that corridor.
- If all else fails, and only classroom set-up is possible (straight rows of tables and chairs), at least separate the tables to create a free corridor down the middle for the trainer to walk up and down.

Static presentations where the trainer cannot move around are boring. The trainer *should* move a fair bit (without looking frantic or restless).

Try to avoid lecture halls and auditoriums at all costs. It is extremely difficult to conduct cultural competence training in such a set-up.

For large groups (over 60): Try the large round tables option (7 or 8 to a table). If classroom set-up is unavoidable, keep at least one aisle between them.

Note that while seating people at round tables works well, and the arrangement promotes a less formal atmosphere that facilitates small-group work (everyone is automatically divided into groups already), such a set-up does not always promote bonding with those at other tables.

A warning: it is important to allow the trainer freedom of movement. Static presentations, where a trainer stands in front of a large audience and drones about the PowerPoint slides, may put the audience to sleep. Seating arrangements that allow the trainer some freedom to move around, make eye contact and engage with individual members of the audience make a difference. A training with a high level of interaction and/or small-group activities often leaves participants with positive feelings about underserved populations.

1.63 Audiovisuals

VIDEOS: See the resources section for a listing of videos used in the training.

For small groups (under 20): videos can be played on a TV-VCR but due to sub-titles in some videos, a TV screen is not recommended even for small groups and is useless with large groups.

For all other groups (ideally even small groups), an LCD projector that either accepts tapes/DVDs or is hooked up to a VCR should be used in order to project the tapes onto a large screen.

Trainer's tip

Confirm all AV equipment ahead of time. Always arrive at least one hour early to test it and make sure everything works.

OVERHEAD PROJECTOR: If cost precludes the use of PowerPoint, an overhead projector is certainly acceptable when working with smaller groups. In fact, transparencies may work more effectively than PowerPoint with groups up to 40. (Transparencies often seem to create a less formal, stilted atmosphere than PowerPoint slides.) However, for groups over 40, PowerPoint slides can be seen far more clearly than transparencies.

POWERPOINT PROJECTOR: Most participants have been through many boring lectures and trainings with PowerPoint slides. Using PowerPoint requires a high level of energy from the trainer to convince the audience that this training is different.

Trainer's tip

Make certain it's clear who is bringing all the audiovisual equipment. Call that person a day ahead to make sure that all the equipment will be set up on the trainer's arrival. It is very common for the trainer to arrive and discover that nothing has been set up.

FLIPCHART OR MARKER BOARD: Useful for groups smaller than 40, a flipchart is not much use for larger groups, though some trainers like them. Alternatively, some trainers prefer to write group comments down with markers onto blank overhead transparencies although that again requires a group of less than 40. Flipchart paper *can* be used by participants to write down their small-group work and tape them to walls where others can see them during breaks, but they do not work well if the trainer is writing down points.

Marker boards present the same problems with large groups as flip charts.

DISPLAY TABLE: If an agency or the trainer has materials about undeserved populations, the trainer may choose to set them up on a display table.

1.7 Checklist of materials

Always have a packing list or checklist of what to take. Think carefully and write it down: What will the trainer need to begin a training? Here is a sample list:

- Materials for the display table (if applicable).
- The agenda.
- Handouts or packets.
- PowerPoint CD-Rom (or transparencies).
- E-mail version of the PowerPoint slides.
- Videotapes to be used.
- One or two flipcharts.
- Flipchart paper.
- Markers: check for quality (three or four different colors).
- Masking tape.
- Note paper and pens for self-reminders.

Practical tip: Always e-mail the PPT slide show to the trainer AND bring a CD version. That way, if the CD goes bad or the Internet goes down, the trainer can retrieve at least one copy of the slides.

1.8 Breaking the Ice

Introductions are a form of icebreaker. Yet sometimes it is helpful to use an icebreaker activity. With large groups, it is not always easy to include an icebreaker or hold introductions, especially when a training starts late or takes place in classroom set-up, or if time is short. The trainer must exercise judgment about time constraints and use common sense.

However, it may be helpful to think about using an icebreaker if time permits and:

- Participants do not know each other well.
- A wide variety of positions, types of work, backgrounds and educational levels are represented in the audience.
- There might be tensions among participants.
- The audience is reasonably small.
- Participants are diverse.

If using an icebreaker, here are a few tips:

- For a one-day or half-day training, keep icebreakers short and simple: ten minutes or less.
- Use icebreakers with a diversity theme.
- When the icebreaker is done, try and get participants to suggest the point of the exercise.
- When several have offered their views, synthesize them into a message.

Most icebreakers are copyrighted materials. Many are available in books and other resources.

1.9 Emphasize Assets

Why is it important to stress assets?

Underserved populations are inherently fascinating. They come from such diverse backgrounds and have intriguing (often touching) stories to tell. The stories may be heart-wrenching—yet many have happy endings.

On the other hand, cultural competence trainings, including this one, are often tricky ground. There may be someone in the group—perhaps a few participants—who do not like the fact that the U.S. has so many diverse residents who need extra support or resources. Some in the audience may also resent the laws that the government has chosen to pass to support the needs of underserved populations.

Question: How does the trainer handle this problem?

Answer: Carefully.

The best way to "handle it" is simply to share the trainer's open-mindedness. However, those

in the audience can tell when a trainer is being honest and authentic, so at all costs be square and fair with the audience. Short of saying anything inaccurate, biased or displaying prejudice, here are a few tips:

- 1) Emphasize a strength, a quality or a good point about the particular population you are addressing (i.e., an asset) before introducing a problem or a vulnerability.
- 2) Engage the strengths, compassion and interest of the audience. Tell a story. Wherever possible, focus on facts. If someone says about limited English speakers, "Why don't they learn English?" don't get angry or upset. Give the facts. (E.g., many English classes are full with a long waiting list, some classes are expensive, many immigrants work two or three jobs and have no car, they cannot easily obtain child care, they do not know where to find the English classes, a number are not literate in their own language, many have not graduated from high school which makes learning English a challenge, etc.)
- 3) Make the training lively and varied. Prepare it well. People seem to come out of a training with more positive attitudes if they enjoy it.
- 4) Whenever a participant asks a question that seems to display a negative attitude about an underserved population, turn it back to the audience. Someone (or several people) will usually offer a balanced answer. People often accept positive facts more readily from peers than from a trainer.
- 5) Try to be sensitive to the racial and ethnic composition of the audience. For example, sometimes native-born minorities feel that the government does too much for immigrants while neglecting "home-grown" minorities. Certain people feel that those with disabilities "get too many breaks." Sometimes participants feel that *they* worked hard to succeed and no one gave *them* a "free ride," so why should a double standard exist toward other populations? These are important feelings. They are very widespread.
- 6) The issue of illegal immigrants is often a sensitive one and can raise heat.
- 7) Intense discomfort still exists regarding gay/lesbian/transgender communities.
- 8) What do *you* feel? If possible, leap on the opportunity to attend a longer cultural competence or sensitivity training (three to five days) that may deepen the trainer's awareness of feelings on cultural and racial issues. Trainers, even in this arena, do not always know what they feel. Feelings run deep. What a trainer feels unconsciously often "colors" the training more than the curriculum or even the trainer's conscious attitudes.

1.10 Stories as Teaching Tools

Trainer's tip

To make an important point or tell a story, talk more slowly—but not so slowly that you lose the audience. Pause for emphasis.

Why do stories matter? And as trainers, why should we tell stories about underserved populations?

Stories are precious tools. They wake up the audience. They catch the heart-strings. Above all, they humanize crime victims. Sometimes, there is nothing better than a story to get the audience emotionally involved. To care. For example, here is a story that I tell often.

I volunteered five years in Maryland as a hotline counselor and hospital advocate for our local sexual assault center. One year we had a serial rapist who targeted Korean victims, four of them in all.

One night, I had a hospital call. It was for one of the Korean victims. She wouldn't speak to me. She was only victim I ever had who refused even to speak to me at the hospital or even see me when I went as a victim services advocate. Later, I heard that she also refused to go for help to our sexual assault center, although they tried to contact her.

So the Executive Director of the center brought in a local ethnic leader, a Korean minister's wife, to speak to staff and volunteers. Judy talked to us about cultural barriers in serving Korean victims of sexual assault. Two things about her talk impressed me deeply. The first was a video that she had just brought back from Korea, a soap opera excerpt portraying a modern, westernized "hip" young woman who had just been raped. In Korea, historically a rape victim was often culturally pressured to kill herself because of her lost honor. Sure enough, after her rape the young woman on the soap opera who seemed so gay and young and "liberated" reverted to her cultural roots. She attempted suicide.

Next, the minister's wife took out an elegantly curved silver knife. "Do you know what it is?" she asked us. We shook our heads. "It's a ritual knife that many Korean families keep in their house to this day. It is to kill yourself if you are dishonored. Rape victims are supposed to use it"

Not too long after this, the police caught the serial rapist in San Francisco. They brought him to trial in Maryland. (He was Korean too). In spite of aspects of Korean culture which tended to discourage the discussion of sexual assault in public, and the enormous stigma attached to the assault, two victims agreed to testify against him in court. On one of those days, a victim scheduled to meet her interpreter outside the courtroom saw her and then immediately turned and walked out away, refusing to testify.

Why? Because she knew the interpreter. She may not have understood that professional interpreters are bound by strict ethics of confidentiality. She may have felt that if that interpreter breathed one word about her experience to the local Korean community, everyone in the community would know that she had been raped. The court had to bring in another interpreter.

I am happy to report that the rapist was found guilty and convicted.

This is just one story. Yet it tells us many things about culture, trauma, crime and victim services. Stories also help to keep audience interest alive.

Trainer's Tip

If an answer from the audience is incorrect or away from the main point, rather than saying, "No, that's not it," the trainer can say, "That's certainly an issue, but what else is going on here?" Or, "That's getting close. Does anyone else have anything to share?" When the correct or targeted information comes out, repeat and emphasize the correct answer.

1.11 How to Present Language Access Laws and ADA

The Americans with Disabilities Act (ADA) of 1990 and language access laws such as Title VI of the Civil Rights Act of 1964 serve an important purpose. But they are "unfunded mandates." While grant money and certain Federal or state programs may be available to help support the laws, essentially the burden is on the agency to find the resources to comply with the laws.

That is often hard. So this problem of cost makes many people angry and upset. When it comes time to discuss language laws and ADA, be aware of these feelings. Play down the laws if tensions arise. While it is important to share the facts, it is also important to be aware that sometimes people feel "clobbered" by laws that require them to drain resources away from other areas. Let the laws go if necessary, then return to them when the audience feels "warmer."

Still: telling a story about what happens when there is no interpreter (particularly a life-threatening story) can also make language laws come to life. People tend to value laws more if they see what happens without such laws. If the trainer finds it helpful, he or she can also share some of the background on those laws that is included in this manual. If telling stories, keep in mind that local stories will be the most meaningful ones for an audience.

Trainer's Tip

Always try to repeat a correct answer to a trainer's question. First, it reinforces the information. Second, many people never hear the answer the first time, so it's important to repeat it in a clear voice.

1.12 Time Management

1.12.1 Time slots. Organized, by-the-book trainers recommend that trainings be planned in detail by specific "time slots," allotting a time for each component of the training. The author must make a candid confession: I don't do that except in a broad and general sense.

In other words, what I write on paper often does not correspond, in terms of time, to what I do in training.

The reason is simple: strict time management is not flexible. Each audience is different. Some participants need to vent about the challenges they face; others are focused on asking questions about laws; sometimes the videos excite them. For certain issues, questions may rain down so fast and hard that it is vital to go with the flow. If an exciting discussion ignites, and that discussion may help to expose and undermine unconscious biases or preconceptions, my vote is to give that discussion the time it needs.

Also, quite frankly, things often go wrong at trainings. AV equipment does not work (or isn't there). A key person has not arrived and the training must not start without that person. People are caught in tremendous traffic jams. Over two-thirds of the participants have not arrived by starting time. And so on. It happens.

1.12.2 Planning for delays and surprises. Many factors create unexpected delays for training. So delays are a part of life that trainers must plan for. At the same time, the trainer *must* make sure that the most *important* information is covered by the end of the session. The only way to do this is to prioritize the important points and schedule deadlines for certain components of the day. That way, the trainer can be flexible within that time slot. So the following advice applies:

- 1) Memorize the agenda.
- 2) Divide the day into quarters: before and after morning and afternoon breaks.
- 3) Consider the sections that must be finished within each general period.
- 4) If the trainer is running late, drop any "optional" material.
- 5) Condense the least important essential material if running late.
- 6) Try to have a catch-up plan: e.g., have one optional activity that can be dropped if necessary, cut the 15-minute coffee breaks to 10 minutes, drop one of the videos if time runs short, take five minutes out of lunch, etc.

1.12.3 Interactive Training. The research literature confirms what everyone knows: adults learn better when they are not being lectured.

Adults grow bored easily. They are accustomed to being the masters of their own learning. It is therefore important to involve them in activities where they do something rather than sit there. Think of the PowerPoint slides as memory joggers, not a lecture. Focus on the real learning, which takes place in:

- Large group discussions
- Small group activities
- Exercises.
- Role plays.

1.12.4 Group Activities. Ideally, activities in this manual are intended for small groups of 4 to 6 participants. However, the trainer can vary this by dividing people into pairs or groups of three, or larger groups of up to 7 or 8 for large trainings of 50-60 participants.

It will be at the discretion of the trainer how to separate into small groups. However, the trainer must think carefully about the logistics of the meeting space ahead of time and come to a decision about how to handle it.

Trainer's tip

*Before making an important point, **pause** for a few seconds to capture the attention of the audience.*

1.12.5 Transitions. Moving from one section to the next in a training is often called a transition. The exact words of a transition do not matter. What matters is summarizing (wrapping up) one portion of the training in a clear and simple way before introducing the next part. For example, before moving from the overview about the demographics of underserved populations, the trainer could say something like: *Up until now we have been looking at whom we serve. That is certainly an important question, but just as important is how we serve them. Now let's look at two large populations—limited English speakers and the deaf or hard of hearing—that we may not be able to serve at all if we do not speak their language.*

Less experienced trainers should write down transitions for each new part of the training (Units 1, 2, 3 and 4) and rehearse them.

1.13 Tips for Training

- Forgot what you were going to say? Frozen? Stricken with stage fright? Glance at the PowerPoint to refresh your memory.
- Unless the trainer is a spontaneous storyteller, plan stories.
- Be sure to ask a stream of questions to generate discussion.
- Keep the presentation varied. Don't do the same thing (PowerPoint, discussion, a particular activity) for too long at a time.
- Avoid giving a lecture: just standing up and talking. Get the participants to do as much of the talking as possible.
- People feel much more invested when they contribute and participate in various ways.
- If the audience is restless, skip to something more interesting and come back, start the videos as soon as possible or take the coffee break a little earlier.

Many other "trainer's tips" are included throughout this manual.

1.14 Sample Lesson Plan

Each trainer has a different personality, needs and approach to training. The trainer will need to find the right form of lesson planning that works for him or her.

Ultimately, the best lesson plans are simple. They include certain key elements. A sample is given on the next page that the author has found helpful for herself.

How much information to include in lesson plans is up to the individual trainer. For experienced trainers, a sentence or two for each part of the lesson plan is sufficient as a memory jogger. Less experienced trainers will need to write down more details in their lesson plans, but keep them concise.

Try to start on time. Participants who come late will be late and will miss a little of the introduction and icebreaker, and perhaps even a little of the overview, but there is no time to waste on latecomers. However, in preparing lesson plans, always allow an initial period for introductions of at least 15 minutes to half an hour. Plan for "real" time, not the ideal world.

SAMPLE LESSON PLAN

UNIT 1 **"WE ARE ALL HUMAN"**
9:00 – 10:00 a.m.

Objectives:

- Discuss underserved populations in the U.S. and Ohio.
- Identify underserved populations in the participants' communities.
- Develop strategies for assessing the relevant demographics.

Materials: Icebreaker materials.
PowerPoint slides/LCD projector and laptop.
Sheets of flip chart paper and markers.

Set-up: Break-out areas for small group work.

Transition: *Before we begin with introductions, let's have a quick icebreaker that will get everyone moving and awake. It has a theme that's connected to our day together.*

1. Icebreaker 10 minutes

If time permits an icebreaker, distribute the materials. Close the icebreaker by tying it to the theme of the day.¹

2. Introductions 10 – 15 minutes

The presenter will introduce the trainer.

If the group is small (15 or fewer), an introduction may be used instead of an activity icebreaker. Divide participants into pairs and give them 4 minutes to learn something about each other; then have participants introduce their partners by name, title, agency and "one interesting fact" that the person making the introduction has learned about the partners. Keep brief.

If the group is between 15 and 30 people, participants can simply introduce themselves (name, title, agency, why they are here today). If the group is larger than 30, the presenter can ask: "How many are here from law enforcement? From domestic violence centers?" and so on, requesting a show of hands each time.

¹ Icebreakers used by the author are copyrighted materials and cannot be reprinted here. Trainers must purchase such materials or find/recall/create their own icebreakers. Icebreakers should be selected to fit the needs of a particular audience.

3. Overview 20 minutes

Interactive discussion of Unit 1 slides. Select only the slides needed. Encourage questions and audience participation. Focus on question-and-answer format to stimulate discussion. Begin with the broad questions indicated in the planning section of this manual.

4. Activity 15 - 20 minutes

Divide group into small groups of 4 to 6 participants each. Announce Activity 1, on page 1 from the handouts. Announce that their job today will be to develop a cultural competence plan for their area of victim services. Activity #1 will be the first part of developing that cultural competence plan. By the time they leave today, the whole plan will be completed.

Give clear instructions for the activity and check for understanding. *If desired and time permits* (if training starts on schedule), trainer may distribute 2 flip chart sheets and a marker or two to each group—one for a prioritized list of underserved populations, the other for strategies to assess the numbers of these populations. Have each group tape their results to the wall when done and come back to the larger group to discuss findings.

PART TWO

THE TRAINING, STEP BY STEP

UNIT 1: "WE ARE ALL HUMAN"

Trainer's tip

Identify three or four key points you want the audience to remember after the training. Learn them. Emphasize those points in different ways throughout the day.

Content of This Section

The next four units in this manual will cover portions of a "generic" cultural competence training (CCT) for victim services. The titles of each trainer's page in the section below refer to the PowerPoint slides included on the CD in the pocket of this manual.

The basic training as a whole is divided into four parts. The first unit, an overview, is called "We Are All Human." Each of the following three units corresponds to one of the three objectives.

The overview helps to give participants a big picture about underserved populations. It covers such issues as terms and concepts, statistics about underserved populations, and how to identify such population's in the participant's area.

The overview should not be dry. It is a critical piece of the training. If an icebreaker or the trainer's introduction sets a tone for atmosphere, the overview gives listeners a sense of "where we are" and reveals the trainer's attitudes toward underserved populations.

Using the PowerPoint Slides

Trainer's Tip

Use PowerPoint slides as backup information only. Do not make them the meat of the training. Slides are helpful visuals that the audience can refer to, but keep the attention squarely focused on participants. This is more exciting for the trainer and also helps to keep audience interest high.

First, a word on the slides. *All slides are considered "ESSENTIAL" unless they are noted "OPTIONAL."* Essential slides include the required material to cover.

In the page-by-page explanations of how to use the slides, the bold letters refer to the bullets on each slide.

Regarding the use of slides, a one-day training on a broad subject touching so many underserved populations cannot include everyone and everything. Participants would "drown" in information. Be selective. Some audiences may ask many questions about laws. Others may spend more time discussing videos. Still others thrive on group activities. But suddenly, the end of half a day is in sight, and so much "essential" material has not been touched on... What's a trainer to do?

This challenge is normal. Plan for it. Think of the material offered here as a buffet. The meat of the buffet is the information marked "Essential." Dessert and side dishes are the "Optional" materials. Decide in advance: which "optional" slides are important for your participants? No

matter what optional material is covered, it is vital to schedule time to cover the essential information.

Be prepared, even so, for "bumps" on the road. Often, certain parts of a training take longer than the trainer thinks they will. Sometimes the exact opposite is the case: the end of the training is a half hour away, and all the material is covered. Now what? Have an extra activity planned, in case. (In fact, an optional extra activity is included in this training.)

When it is time to launch the first unit—launch it with energy. Try to convey to the audience that this is an exciting, dynamic field, filled with rich information, new perspectives and fascinating facts.

Engage the Audience

Trainer's Tip

How to engage and sustain the interest of the audience? Ask many questions. *Remember to ask "key" questions: that is, questions that do not require yes or no answers.* (e.g., those that begin with Who/What/Where/Why/When/How.)

Each trainer has a bag of tricks. But the single most effective training technique is a simple one: invite discussion. Discussion warms up an audience up quickly. Soon, participants may start to ask their own questions. People pay more attention and are more alert and engaged with active participation.

Examples of questions:

- Give us examples of underserved populations in your area.
- How does poverty and race affect our ability to serve victims of crime?
- Is the population of immigrants increasing, decreasing or remaining stable in Ohio?
- Why does that matter?
- What percentage of Ohio residents is African American?

The particular questions you decide on do not matter. What matters is the rich information shared during a discussion among peers.

Remember: the goal is not to deliver a lecture on facts and figures but to achieve changes that support the needs of vulnerable populations. So while it is important to present the facts, it is just as important to present those facts with enthusiasm and interest. A dull monotone from an "expert" droning in front of PowerPoint slides conveys the message: "These populations are boring, not worthy of our interest or respect." So wherever possible, do not lecture: ask the audience what they know. Let them teach each other.

Trainer's Tip

Use a strong, confident voice. People pay attention when a trainer projects well.

1.1 OBJECTIVES		
Background	Slide	Trainer Tips
<p>Objectives lay down the ground that will be covered. They let participant know what they will learn.</p> <p>Be clear what the training is about: an introduction to cultural competence and outreach in victim services. The goal is to help participants respond more effectively to the needs of underserved populations.</p> <p>Be just as clear about what the training is NOT. It is not a list of tips about how to work with Hispanics, Amish or people with disabilities. A one-day cultural competence training is about developing knowledge and skills, undermining assumptions. It may expand perspectives on culture. But the focus will be on vital information and developing practical skills. For example, participants will learn how to work with an interpreter and develop effective strategies for outreach.</p>	<ol style="list-style-type: none"> 1. List four best practices to overcome language barriers. 2. Describe three strategies for overcoming cultural barriers. 3. Describe components of an effective outreach plan for cultural and linguistic minorities. <p>List the objectives orally.</p> <p>Refer to the agenda: the agenda maps out the things the group will do to support the objectives.</p> <p>If you are holding a panel, discuss what the exciting opportunities that participants will have to speak with representatives from underserved communities that afternoon. Mention the particular communities that will be represented.</p> <p>Stress the importance of audience participation throughout the day. Emphasize how much the trainer will learn from them, just as they learn by pooling their experience and sharing it.</p>	<p><i>Ask if there are any specific points the audience would also like to see addressed.</i></p> <p><i>If time permits (e.g., no panel is planned, note responses from the audience on a flipchart and tape the sheets to walls.</i></p> <p><i>Thank the responders. Tell the group that you plan to address these points (or why you cannot address a particular issue if that is so).</i></p> <p><i>Be sure to:</i></p> <ul style="list-style-type: none"> • <i>Cover those points by the end of the day.</i> • <i>Refer to the points on the flip charts during coffee breaks/lunch (to plan for them).</i> • <i>Write down to address them in the lesson plan.</i>

1.2 WE ARE ALL HUMAN		
Background	Slide	Trainer Tips
<p>Every trainer harbors hidden bias and prejudice (including the author).</p> <p>Part of being human is admitting this.</p> <p>A one-day training cannot cure the ills of the universe. It can, however, sensitize an audience to new vistas and horizons, new ways of looking at the world. The audience "smells" the trainer's truths.</p> <p>So it helps enormously for the trainer to read up on some of the cultural competence resources mentioned in the Resource unit. Knowledge undermines bias. If you are fascinated by the subject, you will convey that excitement to the audience. This, in turn, helps to promote an atmosphere of genuine interest as well as lively discussion and debate.</p>	<p>The picture and caption, "We Are All Human," speak for themselves.</p> <p>The picture portrays a victim of domestic violence as she contemplates her future.</p> <p>Stress that the underlying message of the training is not the differences that divide us but the humanity that unites us all. Ultimately, many of the strategies the group will learn today will apply to most or all underserved populations. Cultural barriers are everywhere. The first step is understanding a simple fact about underserved populations.</p> <p>They are not "other." They are us.</p> <div style="text-align: center;">  </div>	<ul style="list-style-type: none"> • <i>Be yourself. You can't be anyone else.</i> • <i>Moments like these, just a photo with nothing to "teach," are often the moments that reveal us most.</i> • <i>Don't teach by the book if you have a better way to approach the material.</i> • <i>Speak from the heart. Just like a smile, plain and honest speech is universally felt to be direct.</i> • <i>Cultural competence is a fascinating field with powerful human resonance. Enjoy it!</i>

1.3 TERMS AND CONCEPTS		
Background	Slide	Trainer Tips
<p>This is important information but dry—don't spend a lot of time on it. (Participants have the handouts.)</p> <p>LEP is a term, while the distinction between Latino and Hispanic is politically charged. Opinion is divided, but pro-Latino/Hispanic groups tend most often to promote the term "Latino." Many Latinos feel angry about the term Hispanic. There is a shift taking place, comparable to the shift from speaking of "black" to saying "African American." The current movement is toward "Latino."</p> <p>Historically, the term "Hispanic" was adopted here by the U.S. government for the 1980 census. This may be part of the concern: Latinos groups want to identify themselves.</p>	<p>LEP: “Limited English Proficiency” (LEP) individuals cannot speak, read, write and/OR understand English well enough to interact effectively with service agencies. <i>This new term is extremely widespread among federal and state agencies. Everyone in the audience should know what it means. Stress that many people can speak simple English, but their English may be inadequate in a courtroom or a psychotherapist's office.</i></p> <p>Latino: from Latin America (or of Latino ancestry) Hispanic: of Spanish-speaking origin or ancestry Note: not all Latinos speak Spanish or use the term “Hispanic.” This is an ethnic category, separate from race.</p> <p>Hispanics/Latinos are not all immigrants: some are second, third or fourth generation. Also be careful: some think that the word "Latino" refers only to Spanish speakers. But a Portuguese-speaking Brazilian is technically Latino too (though some confusion prevails). A woman from Mexico or Central America who does not speak Spanish but instead speaks a native Indian dialect is usually considered Latina.</p>	<ul style="list-style-type: none"> • <i>After presenting the term "LEP" ask "Who decides if the client is LEP: the client or the agency providing services?" (Answer: the client.)</i> • <i>Always ask before you tell: e.g., "Does anyone know the difference between Hispanic and Latino?"</i> • <i>Try to validate all answers unless they are factually incorrect (be gentle if so).</i> • <i>Ask: "Is someone from Brazil considered Latino?"</i> • <i>If someone asks whether Mexico is part of Central America the answer is that it isn't really (at least, most geographers says it's not), but no one seems to know for certain.</i> • <i>Fun-fact: the Mexico Census lists more than 400 languages.</i>

The Term "Hispanic"

History of its U.S. and Latin-American usage

http://en.wikipedia.org/wiki/Main_Page

The following information was excerpted from the user-edited online encyclopedia, "Wikipedia" on September 19, 2005. While the opinions expressed are just that—opinions—they are instructive and representative of the views of many Latinos/Hispanics.

The usage of term Hispanic in the United States is believed to have come into mainstream prominence following its inclusion in a question in the 1980 U.S. Census, ... However, the Spanish language equivalent of the term Hispanic (*Hispano*) has been in use since much earlier than in the U.S.

In Latin America, ... an Hispano is commonly regarded to be any person whose ancestry and practiced culture both stem — whether in whole or in part — from the people and culture of Spain and to the contrast of the non-Hispanic populations of Latin America... Often the term "Hispanic" is used synonymously with the word "Latino", [...but] they are not completely synonymous... "Hispanic"... specifically refers to Spain and the Spanish-speaking nations of the Americas, as cultural and demographic extension of European colonial Spain.

Meanwhile, Latinos are only those from the countries of Latin America, whether Spanish or Portuguese-speaking (though, in this case, not so frequently and with some ambiguities).

These definitions are not consensual, though, since many define Hispanic and Latino as synonymous, and often restrict their use to Spanish-speaking Latin Americans. One should also note that these definitions are primarily used in the United States and have very different meanings, or none at all, for the people they are applied to (to the point that they might be considered negative or derogatory by many)...

The categories of "Latino" and "Hispanic" are used primarily in the United States to socially differentiate people. As social categories they are not mutually exclusive and without ambiguities and cannot be seen as independent of social discrimination (socio-economic, ethnic or racial).

On its use as an ethnic identifier

In the U.S. some people consider "Hispanic" to be too general as a label, while others consider it offensive, often preferring to use the term "Latino", which is viewed as a self-chosen label. The preference of "Latino" over "Hispanic" is partly because it more clearly indicates that those it is referring to are the people from Latin America, and not Spain. Different labels prevail in different regions, as well. In places like Arizona and California, the Chicanos are proud of their personal association and their participation in the agricultural movement of the 1960s with César Chávez, that brought attention to the needs of the farm workers. ... In the mass media and in law enforcement, as well as popular culture, Hispanic is often used to physically describe a subject's race or appearance, sometimes with little regard for an individual's language or culture.

1.4 TERMS AND CONCEPTS (CONTINUED): OPTIONAL SLIDE

Background	Slide	Trainer Tips
<p>Race is tricky territory. The science for race is rocky, and the politics are explosive.</p> <p>The goal here is simply to have everyone on the same page when addressing these terms, which are more complex (linguistically, socially, historically and politically) than they first appear.</p> <p>The trainer needs to know this but should not spend much time on the definitions if possible.</p>	<p>African American: “A person having origins in any of the Black racial groups of Africa. It includes immigrants from Africa, Haitians and black Latino/Hispanics.”</p> <p>One important fact to grasp is that for many areas in the U.S. with black immigrants, there are growing tensions between native-born African Americans and the immigrants. Is this true in the trainer's community? If so, address it. It may affect law enforcement.</p> <p>Asian: “A person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, India, Pakistan and the Philippines.”</p> <p>Another important fact: many people fail to realize that for the U.S. Census Bureau, Indians, Pakistanis and Filipinos are Asian, as well as Southeast Asians (such as Burmese and Indonesians).</p> <p>However, the usage of the term "Asian" by the U.S. government is not consistent. For example, Middle Easterners (such as Iraqis and Iranians) and Central Asians (such as Afghanis) are identified as white in Census Bureau statistics. So what, ultimately, does race mean? (Transition to the next slide.)</p>	<p><i>This slide should only be used if time permits, e.g., if no panel (or only a one-hour panel) is planned.</i></p> <p><i>Try not to spend too much time on terms. It is easy to get bogged down in politics. Avoid them.</i></p> <p><i>A trainer must try to be neutral and stay with the facts, whatever her feelings.</i></p>

1.5 WHAT IS RACE? <u>OPTIONAL SLIDE</u>		
Background	Slide	Trainer Tips
<p>The rules of the road must be clear to all participants.</p> <p>One rule of the road in cultural competence is this: race has been used to divide human groups and instill prejudice for centuries, so trainers must look to authorities to address the issues of terminology. Here, the U.S. Census Bureau makes a clear statement that reflects the research: race is a construct, not a simple "fact."</p> <p>A fact of human existence, yes, but not a scientific fact.</p> <p>Race has been used as a concept to divide us, but that is not an acceptable idea within the field of cultural competence, which promotes respect and equal access to services for <i>all</i> individuals.</p>	<p>Definition:</p> <p><i>“The concept of race as used by the Census Bureau reflects self-identification by people according to the race or races with which they most closely identify. These categories are sociopolitical constructs and should not be interpreted as being scientific or anthropological in nature.”</i></p> <p style="text-align: center;">U.S. Census Bureau</p> <p>Who is in the audience?</p> <p>Is it an all-white audience? Part white and African American? Other diversity? The group may affect the trainer's decision about whether or not to use this slide.</p> <p>Ask the audience what they think about this statement. How many agree? How many don't? Why or why not?</p>	<p><i>Always gauge the comfort level of your audience. Constantly scan their faces and body language.</i></p> <p><i>Do they look angry? Bored? Distant?</i></p> <p><i>Adjust the presentation according to what you see. The goal is to have engaged and happy faces with animated body posture.</i></p> <p><i>If participants look tense on any issue, defuse the situation by inviting honest discussion if that seems safe (and time permits). Otherwise, move on to safer territory.</i></p> <p><i>If a difficult comment or question comes at the trainer, throw it back to the audience. This is the single best strategy to avoid confrontation with a trainer, especially if the trainer feels attacked or someone makes a biased or racist comment. (This happens rarely, but it happens.) Usually, the audience will take care of the problem, with the trainer's facilitation.</i></p>

1.6 INTERPRETER VS. TRANSLATOR OPTIONAL SLIDE

Background	Slide	Trainer Tips
<p>If you want to make a professional interpreter upset, call her a <i>translator</i>.</p> <p>Historically, interpreters have been around since ancient Egypt. However, only recently in the U.S. have community interpreting and court interpreting become established professions. A national code of ethics for interpreters in health care was laid down in 2004 by the National Council on Interpreting in Health Care (NCIHC). National standards of practice came out in 2005. Federal and state courts follow a Code of Conduct (essentially a code of ethics).</p> <p>Interpreters in victim services are expected to behave professionally and call themselves interpreters, not translators.</p>	<p>Interpreter: Someone who orally converts a message from one language to another. Interpreting is a profession.</p> <p>Translator: Someone who converts a WRITTEN message into another language, in writing.</p> <p>Interpreting and translation are two DIFFERENT professions.</p> <p>For <i>oral</i> messages, we speak of interpreting.</p> <p>For <i>written</i> messages, we speak of translation.</p> <p>(One exception: if an interpreter must orally translate a written text, such as an ex parte or a consent form, then the interpreter is performing <i>sight translation</i>.)</p> <p>The Community and Court Interpreters of the Ohio Valley (CCIO) has its own code of ethics for court interpreters and another for community interpreters. They are an impressive group: the trainer should visit their web site at www.ccio.org. CCIO is an important interpreter association.</p>	<p><i>All the major media, even <u>The New York Times</u>, have used the term "translator" when the correct term was "interpreter."</i></p> <p><i>This speaks to the confusion surrounding the term.</i></p> <p><i>Mention this. Add that the Community and Court Interpreters of the Ohio Valley, an important group, want the participants to use these two terms correctly.</i></p>

1.7 CULTURAL COMPETENCE		
Background	Slide	Trainer Tips
<p>Cultural competence is a new field. Historically, we saw a wave of diversity trainings in the 70s, focused primarily on workplace relations, cultural sensitivity, respect and "getting along." These were followed by cultural awareness and cultural sensitivity trainings, which began to address services to those from other cultures.</p> <p>However, we soon learned that becoming aware was not enough: providers needed skills, tools and practical strategies to serve vulnerable populations effectively.</p> <p>And so, in the 90s, we saw the dawn of cultural competence trainings. They focus on developing practical skills and vital knowledge. They also deepen our awareness of our biases and assumptions as we serve those from other cultures.</p>	<p><i>A set of attitudes, skills, behaviors, and policies that enable organizations and staff to work effectively in cross-cultural situations.</i></p> <p style="text-align: center;">Cross et al</p> <p>Explain that this is the end of the overview. Now we will be addressing cultural competence for the rest of the training. So what is cultural competence?</p> <p>(You may mention that we will be talking about culture itself later, and cultural competence in more depth, when we address Objective 2, which targets cultural barriers.)</p> <p>Be clear on one point: no one anywhere in the world has ever agreed on a definition for culture. But here in the U.S., the definition quoted above has become the standard definition of cultural competence.</p> <p>Be clear, too, that although other definitions exist, this one has become the gold standard. Ask: Why do they think this definition is the one that dominates all other definitions? (Probably answer: its practical focus.)</p>	<ul style="list-style-type: none"> • <i>Ask how many participants have been to diversity training.</i> • <i>Ask them what it is.</i> • <i>Explain why we had diversity trainings (to promote respect and improve workplace relations) but that during the 1970s and 80s, waves of immigration began affecting health and human services.</i> • <i>Transition into cultural awareness/sensitivity trainings.</i> • <i>Introduce the concept of cultural competence trainings. What is the difference?</i> • <i>Stress that cultural competence trainings focus on <u>practical</u> knowledge and skills that will enhance quality services to vulnerable populations and promote equal access to services.</i>

CULTURAL COMPETENCE

Here are a few examples of various definitions.

A set of attitudes, skills, behaviors, and policies that enable organizations and staff to work effectively in cross-cultural situations.

Cross et al, *Toward a Culturally Competent System of Care*, 1989.

An ability by health care providers and health care organizations to understand and respond effectively to the cultural and linguistic needs brought by patients to the health care encounter.

DHHS Office of Minority Health

Understanding and appreciating the cultural differences and similarities within, among, and between groups. [...] Cultural competence helps prevention practitioners avoid stereotypes and biases that can undermine prevention efforts. It promotes a focus on the positive characteristics of a particular group, and instills prevention activities with an appreciation of cultural differences.

Indiana Prevention Resource Center

The knowledge and interpersonal skills that allow providers to understand, appreciate, and work with individuals from cultures other than their own. It involves an awareness and acceptance of cultural differences; self-awareness; knowledge of the patient's culture; and adaptation of skills.

Bureau of Primary Health Care, DHHS

The ability of individuals and systems to respond respectfully and effectively to people of all cultures, in a manner that affirms the worth and preserves the dignity of individuals, families, and communities.

Center for Cross-Cultural Health, Minnesota

1.8 SERVING THE UNDERSERVED		
Background	Slide	Trainer Tips
<p>No change comes without motivation. In general, those who work in victim services, while they may share prejudices and biases about underserved populations (as we all do), want to serve justice and support victims of crime.</p> <p>Here is a vital transition. We have finished the general introduction. We are starting to look at the groups that people in the audience may already interact with.</p> <p>Perhaps they are annoyed because Latinos "are late for their appointments" or "deaf people are bossy and demanding" or "Why can't immigrants learn English?"</p> <p>In general, sharing stories helps us all to realize our humanity.</p>	<p>Who are the underserved populations in Ohio?</p> <p>How do we know?</p> <p>Why do they matter?</p> <p>Keep this presentation short. This slide is simply designed to get participants thinking. They will soon be performing a small-group activity to identify underserved populations in detail.</p>	<ul style="list-style-type: none"> • <i>Begin with a story.</i> • <i>Stories are best if they come from the local area.</i> • <i>Talk to local domestic violence/sexual assault staff, law enforcement officers and others who serve vulnerable populations. Ask for stories.</i> • <i>Write the stories down.</i> • <i>Create a computer file of moving stories.</i> • <i>Try to balance stories with happy and sad endings.</i> • <i>It is all right to tell true stories in cultural competence training, as long the identifying details are removed.</i>

1.9 WHO'S HERE IN OHIO?		
Background	Slide	Trainer Tips
<p>Just the facts, ma'am.</p> <p>Some people love statistics. Others lose interest quickly. In general, don't spend too much time on numbers. Those who love statistics will have the handouts. Or they can ask the trainer questions at coffee break.</p> <p>Legally, the term "immigrant" refers only to Licensed Permanent Residents (LPRs, or green card holders). Use the term "foreign born" instead when referring to those who come here from other countries, whether legal or undocumented.</p> <p>Special note: INS no longer exists. Immigration and Naturalization Services (INS) has been dissolved. The Department of Homeland Security (DHS) now handles immigration.</p>	<p>U.S. Census Bureau (Census 2000)</p> <p><i>Native born</i> minorities - 11.5% African American 0.2% American Indian</p> <p><i>Foreign-born minorities (or ancestry):</i> - about 3% foreign born - 6.1% speak language other than English at home - 1.9% Latino/Hispanic - 1.2% Asian</p> <p>Mention that Ohio's percentage of African Americans is close to the nation's as a whole.</p> <p>Mention that "foreign born" refers to anyone born in a foreign country who does not have a U.S. citizen as a parent.</p> <p><i>Ask if participants know how to use the Census Bureau web site. If participants come from various counties and municipalities, you could make a handout of the next page on colored paper.</i></p>	<ul style="list-style-type: none"> • Try and obtain Census data for your own region at www.census.gov • Ask if the audience feels that such statistics (especially those for Latinos/Hispanics) are accurate. • If not, ask: Why not? • Answer: Most Latino (and other) groups report that real numbers of their group in a given local area about double the official statistics due to language barriers, cultural misunderstanding, fear of being deported or of government (many immigrants come from countries where the government is not a friend), fear of a landlord learning there are too many residents in one apartment, etc.

HOW TO ACCESS CENSUS DATA

For a State, County or City

- Go to www.census.gov
- Click on "Your Gateway to Census 2000" (near top).
- Under Census 2000 releases (lower right) click on the first bullet, "Demographic Profiles."
- Click first option: "Demographic Profile Data Search."
- Select Ohio and also type in a city or area, e.g., Cleveland.
- Hit "Go."
- Click on the selected option if a list appears (for Cleveland there are five options, but only one for Cleveland City, Ohio).
- A four page Census data document will appear. Racial data is on page 1 and data on foreign-born status and languages spoken at home is on page 2.

1.10 BUT BE CAREFUL...		
Background	Slide	Trainer Tips
<p>It is impossible to generalize about a state as regionally diverse as Ohio.</p> <p>It is important for the trainer to be sensitive to possible emotions in the audience on this issue.</p>	<p>OHIO IS DIVERSE. Each region is unique. In <u>Cleveland</u>, for example:</p> <p><i>Native born</i> minorities - 51% African American - 0.3% American Indian</p> <p><i>Foreign born minorities (or ancestry):</i> - about 4.5% foreign born - 11.9% speak language other than English at home - 7.3% Latino/Hispanic - 1.2% Asian</p> <p>You may not need to mention this but you should be aware: Latino/Hispanic and Asian can refer to first, third, or tenth generation.</p> <p>Only about a third of Latinos/Hispanics may be first-generation immigrants in many states, particularly in the Southwest. In Ohio, however, most adult Latinos appear to be first-generation immigrants.</p>	<ul style="list-style-type: none"> • <i>Find and quote the statistics for your area.</i> • <i>Create and insert a PowerPoint slide addressing local demographics.</i> • <i>Mention Cleveland as an example of how things are changing.</i> • <i>Ask: "What challenges might victim services in Cleveland face when serving African American victims of crime?"</i> • <i>What about challenges they face when serving immigrants? People with disabilities?</i>

1.11 LANGUAGE BARRIERS (OPTIONAL SLIDE)
1.12 WHAT ARE THE TOP COUNTRIES OF ORIGIN? (NOT OPTIONAL)

Background	Slides	Trainer Tips
<p>Again, gloss over statistics quickly.</p> <p>The idea here is simply to offer an illustration about change.</p> <p>The Supreme Court of Ohio reference on the slide can be viewed at: http://www.sconet.state.oh.us/Communications_office/Press_Releases/2003/interpreter120203.asp</p>	<p>SLIDE 1.11 “Spanish is the predominant language in 60 percent to 70 percent of cases where an interpreter is needed in Ohio.” (Supreme Court of Ohio, press release, 2003)</p> <p>SLIDE 1.12 Cleveland has reported about:</p> <ul style="list-style-type: none"> • 40,000 Spanish speakers • 30,000 Arabic speakers • 10,000 Russian speakers • 5,000 Vietnamese • A growing number of Somalis, among others ... <p>OHIO IS GROWING MORE DIVERSE What are the top countries of immigrant origin? (Answer is on the next slide.)</p> <div style="display: flex; flex-wrap: wrap; justify-content: space-around;"> <div style="text-align: center;"></div> <div style="text-align: center;"></div> <div style="text-align: center;"></div> <div style="text-align: center;"></div> </div>	<ul style="list-style-type: none"> • <i>Ask for examples of new languages that participants are seeing in their areas.</i> <p>The trainer must use some discretion with facts and figures. Sometimes, like discussions about language access laws, numbers can overwhelm and bore an audience.</p>

1.13 TOP 10 COUNTRIES OF ORIGIN (OHIO) 1.14 OTHER UNDERSERVED POPULATIONS		
Background	Slides	Trainer Tips
<p>Oddly enough, the listing of top 10 countries of origin for each state is easily available at an anti-immigrant web site called FAIR (Federation for American Immigration Reform) at www.fairus.org</p> <p>The author does not support FAIR, but it is important to read such web sites to grasp some of the anti-immigrant sentiments so common in the U.S.</p> <p>Do not talk about numbers for any of these groups yet, even if you know them. Wait until after the activity.</p> <p>Although no African country made the top 10 nations of origin for Ohio immigrants, Africans are reported to be growing in numbers in Ohio.</p>	<p>SLIDE 1.13 India, China, Germany, Mexico, Soviet Union, Canada, U.K., Italy, Korea, Philippines</p> <p>SLIDE 1.14 Persons with disabilities (Disabilities estimated to affect 20% of the population) <i>c. 2.1 million Ohioans affected</i> <i>c. 1.1 m. w/severe disabilities</i></p> <p>Examples: Deafness, blindness, mental disabilities, Mobility impairments, Learning disabilities</p> <p>ETHNIC/CULTURAL/OTHER</p> <p>Examples:</p> <ul style="list-style-type: none"> • Amish • African (e.g., Somali) • Religious groups (Muslim, Buddhist, Jewish...) • Appalachians • Gay/lesbian/transgender • Seniors • Homeless 	<ul style="list-style-type: none"> • <i>Watch out for statistics fatigue.</i> • <i>If participants' eyes begin to glaze over—it is time to move on.</i> • <i>Fun-fact: Ohio has the largest number of Amish in the country, about 45,000 to 51,000.</i> • <i>Sad-fact: Hate crimes against Muslims are growing rapidly across the U.S. since 9/11.</i>

1.15 ACTIVITY 1		
Background	Slide	Trainer Tips
<p>At this point, it is time to launch the first activity.</p> <p>Research shows the importance in adult education of allowing participants to be active engineers of their own learning process.</p> <p>Activities also help to break up a session and allow time for major points to be digested and addressed in small group talk.</p> <p>For <i>all</i> activities, ask, "Does everyone understand what they are about to do in this activity?" If even one person says no, explain the activity again in simpler words. Then ask once again if everyone understands what to do.</p>	<p>Activities Packet, page 1, Activity 1</p> <p>IDENTIFYING UNDERSERVED POPULATIONS</p> <p>Discuss in small groups. Answer questions.</p> <p>Post-activity: What populations were the <u>same</u> for all members of your group? Which ones were <u>different</u>?</p> <p>Issue clear instructions about how to perform this activity. (See the next page for the activity and the instructions.) Even though the instructions are written down, they will not be clear to everyone. If desired, and time permits, have them write down their prioritized list and strategies on flip chart paper and post on walls.</p> <p>After the small group activity work is done, spend at least 5 minutes discussing their findings: what underserved populations did they identify? Why?</p> <p><i>Spend more time on this discussion if the trainer is ahead of schedule or if anything less than a two-hour panel is planned in the afternoon.</i></p>	<ul style="list-style-type: none"> • <i>Tell the group how many minutes they have for the activity.</i> • <i>Assess the time you give according to how well the agenda is moving.</i> • <i>Monitor groups by walking around to see how far they have gone in finishing.</i> • <i>Cut an activity short if it looks like 2/3 of the group are done.</i> • <i>It isn't necessary for every group to finish the activity. The discussion is what opens eyes and gets people thinking.</i> • <i>Trainings where only the trainer talks are dull. Let participants work together and speak as much as possible.</i>

CULTURAL COMPETENCE AND OUTREACH PLAN
VICTIM SERVICES: Activity Packet

ACTIVITY 1: IDENTIFYING UNDERSERVED POPULATIONS

Consider the following list with examples of racial and ethnic minorities and vulnerable or underserved populations in Ohio:

African Americans

Aging (seniors)

Amish

Appalachian

Asians

Disabled

Foreign born

Homeless

Latinos/Hispanics

Limited English Proficient (LEP)

Lesbian/gay/transgender

Particular nations (e.g., Somalis)

Religious minorities (Muslim, Sikh, etc)

Try to think of any others to add to that list. Then proceed to fill out the table on the next page.

CULTURAL COMPETENCE Planning Form: Part 1

Identifying Underserved Populations

Underserved populations

Create a list of underserved populations in your geographic and/or service area. (You may include others not on the sample list above.)

Prioritized list

Create a second, prioritized list of the populations you most urgently want to target in the local area, for outreach or for services. Try to consider the size of the vulnerable populations as well as their degree of vulnerability.

Activities needed

Brainstorm ways to obtain accurate statistics about the numbers of underserved populations in the local region or area of service (particularly those listed as high priorities). Continue on the opposite side of this sheet as needed.

1.16 ESTIMATING POPULATION SIZE		
Background	Slide	Trainer Tips
<p>In general, most agencies do not know the hard numbers for most of their underserved populations. By giving participants a few practical tools to help them assess those numbers, they will be in a stronger position to make key decisions about how to allocate resources in a meaningful way.</p> <p>Such numbers will also help them to structure their programs and develop effective outreach strategies.</p>	<p>Practical tools: U.S. Census Bureau data: www.census.gov Ohio Refugee Services Program State/local planning data Ethnic, community, and faith-based organizations Local health department, schools & organizations that serve immigrants and vulnerable groups Search in local newspaper database for articles on particular ethnic communities Google and other search engines: excellent sources (but be careful)</p> <p>It is important to rely as much as possible on more than one source. Ask "What is wrong with relying on one source?" Participants will tell you: even Census data is not all accurate, it is hard to find accurate numbers for isolated populations such as Amish, data on certain groups may be selective or biased, some informal sources may not be using scientific sampling techniques, etc.</p> <p>Ask, "Why do we need hard numbers?" The many answers should include the fact that we can't do effective outreach if we don't know the numbers. We also can't budget for interpreters, and program planning will be less effective.</p>	<ul style="list-style-type: none"> • <i>Motivate them. Tell them, "If you get hard numbers for this data, you can use it in grant proposals. It will help to get funding."</i> • <i>Ask if those in each group agreed with each other or not about the best ways to assess the numbers of their underserved populations. If not, why?</i> • <i>Let them share their strategies for obtaining hard numbers about each population with the larger group.</i>

1.15 INTERESTING FACTS		
Background	Slide	Trainer Tips
<p>It is very important to keep participant interest going.</p> <p>Try to make everything as interesting as possible so that participants carry away a positive impression of the training.</p> <p>If they feel positive about the training, there's a greater likelihood of feeling positive about the populations served.</p> <p>The statistics about Ohio's Amish being the largest community of any Amish in the U.S. is reported consistently in a wide variety of sources.</p>	<ul style="list-style-type: none"> • Ohio has the largest number of Amish of any state (c. 51,000) • Ohio also has one of largest Somali communities in the nation (Schwirian & Schwirian) • Central Ohio has seen an influx of Muslims (American converts and Muslims from Somalia, Sierra Leone, India, Kosovo, Afghanistan, Iraq, Saudi Arabia, Turkey, Morocco, Bosnia) • Jobs and low cost of living attract many immigrants to Ohio <p>The trainer can add any relevant information to this slide (or add another slide).</p> <p>The trainer can also ask (if appropriate): "You probably know that Ohio has the largest Amish population of any state—but did you know it had one of the largest Somali communities in the country?"</p> <p>"Does this surprise you? Why (or why not)?"</p>	<ul style="list-style-type: none"> • <i>Find a few interesting facts about the underserved populations in your local area.</i> • <i>Anything that surprises you will probably surprise others.</i> • <i>Things that surprise us catch our interest. Work with surprise.</i>

UNIT 2: OVERCOMING LANGUAGE BARRIERS

It was like walking in the desert and finally finding water.

Lily, a domestic violence victim, when she found help in Mandarin.

The importance of Language Assistance

This next section, “Overcoming Language Barriers” highlights the vulnerability LEP and deaf/hard of hearing residents. No amount of quality services or effective outreach can be accomplished for either of these two groups without interpreters.

It is important to emphasize the facts. But as we will see, solutions often lie in the strengths of the communities themselves. Those strengths are a great asset. Where do most interpreters in the U.S. come from? Typically they are not native-born Americans but come from communities of the foreign born. Most are immigrants and the vast majority of the rest are grown children of immigrants.

The focus in this section is on *language assistance*—interpreting and bilingual services—and the different kinds of assistance available. Once participants have a good understanding of the different services available, they will be in a position to make an informed choice about when and how to use them.

Launch this section with the recommended video (see below), *Communicating Effectively Through an Interpreter*, especially if the group is slow to warm up. The video encourages participation and discussion.

Trainer's tip

Don't use a monotone voice. Especially when presenting important points, make sure to keep modulation supple: move the pitch up and down. Vary the volume.

2.1 OBJECTIVE 1 2.2 INTRODUCTION TO BEST PRACTICES 2.3 WHY SHOULD WE CARE?		
Background	Slides	Trainer Tips
<p>2.1 Trainers are often evaluated on how well participants feel they have addressed the objectives.</p> <p>Be sure to mention the objectives each time you come to them. Emphasize the basic points often throughout the day. Otherwise, evaluations may not reflect that the points were covered.</p> <p>2.3 Change comes when people are motivated to change. Strong laws and compelling victim outcomes draw attention to the fact that cultural competence affects what happens to the victim. The victim also has legal rights to equal access to any program, service or agency that receives Federal financial assistance.</p>	<p>2.1 LANGUAGE BARRIERS</p> <p>List four best practices to overcome language barriers</p> <p>2.2. INTRODUCTION TO BEST PRACTICES Tape: <i>Communicating Effectively Through an Interpreter</i></p> <p style="padding-left: 40px;">Cross Cultural Health Care Program, Seattle (See next page for details.)</p> <p>2.3 LEGAL ISSUES Title VI, Civil Rights Act Executive Order 13166 ADA Other access laws</p> <p>OUTCOMES for Victims Unequal access to victim services Discrimination Fear to seek help Illness, trauma Repeated abuse Death (domestic violence)</p>	<ul style="list-style-type: none"> • <i>Here is another helpful place to tell a story.</i> • <i>If possible, get a speaker who is a lawyer or civil rights manager to address language access laws and/or ADA.</i> • <i>Ask the audience what they know about laws that protect equal access to services.</i> • <i>Where possible, let the audience address the laws.</i> • <i>Remember that you are not a lawyer (unless you are). Try to stick the letter of the law and official interpretation by the federal government.</i> • <i>Gently correct any inaccuracies from the audience.</i>

VIDEOTAPE INSTRUCTIONS

Order the videotape, "Communicating Effectively Through an Interpreter" from Cross-Cultural Health Care Program in Seattle at www.xculture.org. It may be ordered directly online at <http://www.xculture.org/resource/order/detail.cfm?PID=27&list=27%2C25%2C23>. No DVD is available, only a VHS tape. The cost is \$150.00 plus shipping. (*Disclaimer: the author has no financial ties to CCHCP.*)

For small groups: the video can be played on a TV-VCR. For more than 30 participants, a video projector and screen should be used.

After the tape's short introduction, which can be skipped at the trainer's discretion, the main portion of the video offers three interviews. The trainer can decide whether to present only the first two segments or all three (see the discussion below).

What is so effective about this video?

Although it focuses on health care and not crime, the interviews in the video are well executed and clear. They address some of the most important issues in health and human services interpreting. They make visual points eloquently. Indeed, no other tape ever examined by the author (who has many tapes about interpreting) has shown so clearly the differences between using a trained and untrained interpreter. The video also captures audience attention and stimulates lively discussion. Even a trainer with no previous experience will find it easy to engage an audience using this video.

Why is this video strongly recommended for this training?

This training emphasizes practical skills for overcoming language barriers. In a practical way that almost everyone understands, this video highlights the single most effective way to overcome language barriers—work with a trained, professional interpreter. In the third vignette, the video also shows how to work with an *untrained* interpreter if a trained one is not available (a common situation). Although sign language is not mentioned, most of the key points, challenges and solutions addressed in this video also apply to sign language interpreting—a point the trainer can mention.

How should trainers use the video?

First vignette: Play the vignette about an untrained receptionist called in to interpret in Spanish for a doctor and patient. Stop the tape before the discussion (the tape gives a cue), and ask, "What doesn't look right to you in this situation?" Validate all appropriate responses. Then explain that the next vignette, which starts after a discussion of the first vignette, is different because a *trained* interpreter is used. Ask them, while they watch, to note the differences between the first and second interpreter.

Second vignette: Continue the tape. At the end, ask the audience what was different this time. (One common answer: "Everything.")

Third vignette: This should *only be used if time permits*: that is, if no panel (or only a one-hour panel) is being held in the afternoon. The third vignette shows how a provider can guide an untrained interpreter.

2.4 TITLE VI OF THE CIVIL RIGHTS ACT OF 1964

Background	Slide	Trainer Tips
<p>This is a very important and delicate section. Handle it with respect and care.</p> <p>First, be aware that most audiences across the U.S. know nothing about Title VI. Explain it in simple terms.</p> <p>Second, present it carefully. If it is used as a hammer ("You MUST provide interpreters for ALL LEP clients IMMEDIATELY"), it may arouse resentment. If you explain that the approach required by DOJ is to take "reasonable steps" to implement the law and focus on client safety and well being, participants tend to be more receptive.</p> <p>Third, money is a huge stumbling block. Interpreters cost money, and it seems that every victim services agency is short of money.</p>	<p>“No person in the United States shall, on ground of race, color, or national origin, be excluded from participation in, or be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.”</p> <div style="text-align: center;">  </div> <p>No one expects a trainer new to this subject to know all the material on the following pages. Study that material but do not memorize it.</p> <p>Learn what is reasonable. Present only what is essential for the audience.</p> <p><i>If at all possible, have an expert present this portion of the training.</i> If you know a qualified lawyer or civil rights manager, invite that speaker to give a brief presentation on Title VI.</p>	<ul style="list-style-type: none"> • <i>Ask if anyone in the audience has heard of Title VI. If so, ask that person to share what they know.</i> • <i>Then ask someone in the audience to read the text of the law in a loud, clear voice.</i> • <i>Engage discussion using as many questions as possible. Why was the law created? What does it mean?</i> • <i>You (or the expert speaker brought in to talk about Title VI) should go briefly into the legal requirements. See the next page for detailed background information.</i> • <i>Answer audience questions that you are sure of. Refer difficult questions to a specialist.</i> • <i>Do not give legal advice!</i>

BACKGROUND ON TITLE VI OF THE CIVIL RIGHTS ACT OF 1964

What important points should the trainer know about Title VI? First:

- Title VI covers all agencies, services, programs that receive Federal financial assistance.
- Title VI prohibits discrimination based on race, color, or national origin—and the legal interpretation of national origin includes language.
- Federal funding can be direct or indirect: even if the money is funneled through a state or local government agency or a foundation grant, what began as a federal dollar is still considered federal assistance.
- If just one program or service receives federal funding, ALL programs and services of that agency or organization must respect Title VI.

Covered agencies must take *reasonable steps* to ensure that LEP clients have meaningful access to their programs, activities, and services. Reasonable steps can include:

- Offering an interpreter to LEP victims at no cost to them.
- Informing victims in their own language of their right to an interpreter.
- Not asking clients to bring (or pay for) their own interpreter.
- Translating vital documents into certain languages (see below).
- Sight translating all other vital documents. (That is, have interpreters give an oral translation of a written document such as a consent form, financial qualification form, legal document, etc.)

Title VI is a law that has been "on the books" for over 40 years. However, it is not widely known. In most states, up until a few years ago, it was rare to find anyone working in victim services who had heard that federally-funded organizations and programs were required to offer interpreters to LEP residents seeking services.

As a result, the Federal government realized that something had to be done to ensure better compliance with Title VI. In August 2000, then-President Clinton signed Executive Order 13166, which essentially made clear that Title VI must be respected. In addition, every Federal Department was required to create its own LEP plans, many of which took several years to develop.

While there is now much higher awareness than before in larger organizations (such as large state agencies, hospitals and national domestic violence agencies) about Title VI obligations, at many smaller organizations and programs that receive Federal financial assistance, LEP clients are still being told to bring their own interpreters. This is a widespread problem. Further reading:

- For the LEP guidance on Title VI issued by the Department of Justice, go to <http://www.usdoj.gov/crt/cor/lep/DOJFinLEPFRJun182002.htm>
- For the HHS Office for Civil Rights Guidance Memorandum go to <http://www.hhs.gov/ocr/lep/revisedlep.html>.
- For a language assistance self assessment tool, go to <http://www.lep.gov/selfassesstool.htm>
- For a quick fact sheet from DHHS about Title VI and health services, go to <http://www.hhs.gov/ocr/title6.html>

- For translations of the same fact sheet (to print off the Internet and distribute to clients about their rights under Title VI), in Spanish, Chinese, Vietnamese, Russian, Polish, Tagalog or Korean, go to <http://www.hhs.gov/ocr/factsheets/>
- To print "I speak" cards to give to customers to identify the language they use, go to http://www.dss.cahwnet.gov/civilrights/ISpeakCard_1304.htm
- For the 3-page Census Bureau "flashcard," go to <http://www.usdoj.gov/crt/cor/Pubs/ISpeakCards.pdf>.

The last tool (the flashcards) is intended to help customers identify what language they speak: it is really a list of names of languages printed in both the original language and English. If it is posted on a wall, victims can point to the language they speak. Instructions for ordering a true poster (one that costs money) can be found in the resource section.

Translation of vital documents

Regarding translation of vital documents: this is a "murky" requirement of Title VI. There is still no clear legal interpretation guiding agencies to know exactly which of its vital documents should be translated into exactly which languages. The original threshold of "5 percent" cited in guidance memoranda on Title VI has been interpreted by federal agencies and civil rights experts variously to mean a language spoken by 5% of the residents of the geographical service area (such as a county), the agency service area (which might be part of that county), the agency's actual beneficiary population, or the number of clients likely to be served by the agency if proper language assistance were offered and provided.

As a result, agencies are generally urged to use common sense. If a particular agency or programs has a fair number of Spanish and Somali speakers among its clients, it should consider translating vital documents into those two languages. This will ultimately cost less than paying an interpreter to sight translate (orally translate) the same consent form 50 times a year, or the same ex parte document. However, note that a number of LEP clients are illiterate in their own language, in which case sight translation may be necessary even when a written translation is available.

Other federal laws

For more information about other federal laws that require organizations (especially health services) to offer interpreters to patients or clients, go to an excellent publication at <http://www.kff.org/uninsured/kcmu4131report.cfm>. It is called *Ensuring Linguistic Access in Health Care Settings: An Overview of Current Legal Rights and Responsibilities* (2003). A publication of Kaiser Family Foundation, written by Jane Perkins of the National Health Law Program, this 37-pg pdf document provides a clear, excellent overview of Title VI and other federal laws. It is a "must read" for trainers who need background information on federal language access laws.

Speakers

Many victim services agencies receive funding through DHHS and therefore fall under a regional Office for Civil Rights. In some cases, regional offices have sent speakers at no charge to address Title VI and speak with authority and clarity on the issue. In other cases, they can recommend qualified speakers. The regional office for Ohio is Region V. Contact this office for further information:

Region V - Michael Kruley, Acting Regional Manager
Office for Civil Rights
U.S. Department of Health and Human Services
233 N. Michigan Ave., Suite 240
Chicago, IL 60601
Voice (312)886-2359
FAX (312)886-1807 TDD (312)353-5693

2.5 WHAT DOES THE LAW MEAN?		
Background	Slide	Trainer Tips
<p>Not every agency is held to the same standards under Title VI.</p> <p>A hospital or state police or a federal court will have more resources than a small, rural domestic violence or sexual assault center.</p> <p>So while interpreters must still be provided for all agencies and services that receive any federal funding (directly or indirectly), each agency should develop a plan for language access that is <i>reasonable</i>, given the needs and resources of that organization.</p> <p>The true bottom line, however, is that victim services will be expected to provide interpreters at no cost to victims of crime.</p>	<p>These bullets summarize how to comply with Title VI:</p> <ul style="list-style-type: none"> • Any agency, program or service that receives federal funding must take <i>reasonable steps</i> to provide equal access. • The agency must provide interpreters at its own expense. • The agency should advise LEP clients of their rights (e.g., with multilingual posters). • If an LEP client brings an interpreter, the agency should still offer an interpreter. • Vital documents may need to be translated <p>May an agency that receives federal funds ask the victim to come in with an interpreter? No. What if the client arrives with a family member or friend to interpret? The agency should still offer an interpreter.</p> <p>If the client insists on using the family member or friend, the agency can bring in a qualified interpreter to monitor the session for accuracy. <i>This procedure is highly recommended for the safety and well-being of the client and to protect the victim services agency from liability.</i></p>	<ul style="list-style-type: none"> • <i>Put on velvet gloves for Title VI.</i> • <i>Keep legal requirements simple.</i> • <i>Ask: "How do you know the client is the one who truly wants a family member or friend to interpret."</i> • <i>Warn that any time a husband insists on interpreting, this is a red flag.</i> <p>USING CHILDREN TO INTERPRET IS STRONGLY DISCOURAGED: " Our children are being abused, frequently and as a matter of convenience Children should not be the language brokers in these situations. It is damaging to them, and it is dangerous for the adults. A child should not be the person telling a police officer how dad hit mom. " <i>Leland Y. Yee</i> <i>California Assembly</i></p>

2.6 THE FOUR-FACTOR ANALYSIS (DOJ)		
Background	Slide	Trainer Tips
<p>Should your agency hire a bilingual Russian speaker on staff if it sees one Russian client per year? No.</p> <p>Should your agency hire a Spanish speaking bilingual staff member if half its clients are Latinos? Yes.</p> <p>Every agency has different language assistance needs. As they plan how to meet Title VI requirements, they should look at their own needs realistically.</p>	<p>The slide features a central title box: "INDIVIDUALIZED ASSESSMENT TO BALANCE 4 FACTORS:". Below it are four yellow rounded rectangular boxes, each containing a factor: "# or % of LEP to be served", "Frequency of Contact w/program", "Nature/Importance of program or activity", and "Resources & costs".</p> <p>The four-factor analysis holds a simple idea: Title VI cannot be applied equally to all agencies, because each agency must consider its own needs and resources. The four factors include: how many of the organization's LEP victims come from particular language groups, how often they come, the agency's resources and the program costs.</p> <p>Special note: all victim services programs would likely be considered "important" under this Four-factor analysis by the Department of Justice.</p>	<ul style="list-style-type: none"> • <i>Keep this discussion practical: what do agencies need to <u>do</u> to comply with the law?</i> • <i>Give an example of a "less important" program: e.g., a crocheting class at a senior center. (An interpreter is not usually required.)</i> • <i>Ask: would victim services be considered an "important" program under Title VI? Why?</i> • <i>Ask for examples of a language that participants encounter frequently. Ask for one that they have encountered rarely. How would they handle both?</i>

2.7 ADA		
Background	Slide	Trainer Tips
<p>ADA is a landmark law. It has helped to transform the nation and make it more supportive of equal access to services in public settings for persons with disabilities.</p> <p>As a result, there is a growing awareness in most states about the need to use qualified, trained and certified sign language interpreters.</p> <p>The profession of sign language interpreting is far more advanced than community or even court interpreting for foreign languages. As a result, victim services agencies are typically expected to use only <i>certified</i> American Sign Language interpreters who have been rigorously trained and tested.</p>	<p>Americans with Disabilities Act (ADA): 1990 Public Law 101-336 Draws from prior laws: Title VI of the Civil Rights Act (see above) and Title V of the Rehabilitation Act of 1973 Guidelines from DOJ: <i>The Americans with Disabilities Act Handbook</i></p> <p>In general, the field of language assistance to the deaf/hard of hearing is more professionally developed than spoken interpreting.</p> <p>This may be because ADA is more widely known and widely respected than Title VI.</p> <p>Whereas the cost of spoken interpreters ranges from \$8 to \$60 per hour for nonprofit interpreter services, with a one- to two-hour minimum (and about \$60 to \$120 per hour with a for-profit service), sign language interpreters generally cost more.</p> <p>In addition, for more than two hours at a time the agency may be required to engage two sign language interpreters to relieve each other. Parking and/or lunch costs may also be required.</p>	<ul style="list-style-type: none"> • <i>Try and have a speaker with knowledge of this community to speak on the afternoon panel, if possible.</i> • <i>Again, keep the discussion simple and clear.</i> • <i>Don't pretend to be an expert: it's all right to know only the general information.</i> • <i>No one can know everything about all the different vulnerable populations.</i>

GENERAL INFORMATION ON ADA REQUIREMENTS

For documents, background information and speakers, go to http://www.ada-ohio.org/general_ada_documents.htm or contact ADA-OHIO. ADA-OHIO is a state wide non-profit organization that provides information, technical assistance and training about the ***Americans with Disabilities Act*** (ADA) to individuals, businesses, state and local government agencies or municipalities. In addition, ADA-OHIO provides training and speakers to groups, professional organizations, conferences, workshops, seminars and support groups. This is a wonderful opportunity to obtain a speaker for a workshop panel.

ADA-OHIO operates in large part at the University of Illinois, Chicago. *Contact Information:*

ADA-OHIO
700 Morse Road, Suite 101
Columbus, OH 43214

614-844-5410
1-800-ADA-OHIO
TTY: 1-800-ADA-ADA1
614-844-5868
FAX: 614-844-5537

E-mail: adaohio@aol.com

Other resources include the Ohio Governor's Council on People with Disabilities at <http://gcpd.ohio.gov/> and:

American Association of People with Disabilities: www.aapd-dc.org

National Organization on Disability: www.nod.org

Disability Resources on the Internet: <http://www.disabilityresources.org>

ICan Online: <http://ican.com/>

National Rehabilitation Information Center (NARIC): <http://www.naric.com/>

Center of Resources, Referral, Education, and Training for People With and Without Disabilities: <http://www.axiscenter.org>

Great Lakes Disability & Business Technical Assistance Center:
<http://www.adagreatlakes.org>

U.S. Department of Justice ADA Home Page:
<http://www.usdoj.gov/crt/ada/adahom1.htm>

2.8 WHAT DOES ADA REQUIRE?		
Background	Slide	Trainer Tips
<p>In general, the issue here is not so much Title III (access to places of public accommodation), because the participants will not have much say in those issues.</p> <p>Rather the focus for this training is Title II and Title IV of ADA.</p> <p>In general, complaints appear to come most often in publicly funded services on the basis of discrimination. A common complaint is failure to provide sign language interpreters. A growing number of cases are coming up in law enforcement where a client uses a sign language that is not American sign language, e.g., Mexican sign language. Then two interpreters may be needed (relay interpreting): one knows Mexican sign language and Spanish and the second can interpret Spanish into English.</p>	<ul style="list-style-type: none"> • Title II: Prohibits discrimination in public services, programs and activities on the basis of disability • Title III: Address <i>accessibility</i> and <i>usability</i> of places of public accommodation • Title IV: Addresses communication requirements (sign language interpreters) and auxiliary aides • Question: what if a deaf person signs only in <i>Mexican</i> sign language? <p>Title II is similar to Title VI of the Civil Rights Act except that it cites disability instead of race, color and national origin as the ground on which discrimination is forbidden.</p> <p>Title IV requires planning and money. Only qualified interpreters should be used for sign language. Qualified sign language interpreters in Ohio are ideally RID certified. For an overview of sign language interpreting and certification in Ohio, go the Ohio Chapter of RID (Registry of Interpreters for the Deaf) at http://www.ocrid.org/interpreting.html.</p>	<ul style="list-style-type: none"> • <i>Don't answer questions if you are not sure about the answers. Say, "I don't know but I'll be happy to find out and get back to you."</i> • <i>Try to get back to the person within one business day of the training with the answer to the question, if at all possible.</i> • <i>You can also refer participants to some of the resources and organizations on the next page.</i>

2.9 OVERCOMING LANGUAGE BARRIERS

Background	Slides	Trainer Tips
<p>This slide holds the "meat" of Objective 1, a critical objective due to the growing number of LEP and deaf victims of crime. Many of them do not receive assistance in their own language.</p> <p>Imagine that you are mugged in Korea. Robbed in Russia. Raped in Venezuela. Hit by a car in Egypt. But you don't speak the language. Or imagine getting mugged if you are deaf in the U.S.</p> <p>How frightening is that? What if the police make no effort to find an interpreter or an officer who speaks your language?</p> <p>How likely are you to seek help from victim services or to trust victim services if they come to you and also do not speak your language?</p>	<p>FOUR BEST PRACTICES</p> <ul style="list-style-type: none"> • Bilingual staff • Contract interpreters • Telephonic interpreters • A language bank <p><i>ALL INTERPRETERS SHOULD BE TRAINED.</i></p> <p>This is simply an overview. All that is required is to make sure that participants understand what each bullet means.</p> <ol style="list-style-type: none"> 1. <i>Bilingual staff:</i> Employees who speak more than one language. They may hold any job but may also interpret at work and/or provide direct services in another language. 2. <i>Contract interpreters:</i> either freelance or agency interpreters. Paid by the hour. 3. <i>Telephonic interpreters:</i> interpret over the phone via three-way calling, speakerphone or special phones. 4. <i>A language bank:</i> a list or group of bilingual volunteers, employees or low-cost interpreters. 	<p><i>Ask general questions such as:</i></p> <ul style="list-style-type: none"> • <i>"What do bilingual staff do?"</i> • <i>What is a contract interpreter?</i> • <i>Why do we need telephonic interpreters?</i> • <i>What is a language bank?</i> <p>Make sure the participants understand that these four best practices include sign language interpreters (though telephonic services is a special case).</p> <p>However, by far the most common best practice for sign language interpreting is the use of certified, contract interpreters. In spoken interpreting, including victim services, most interpreting is being performed currently by bilingual staff members (especially for Spanish). For less common languages, telephonic services are being used more often than contract interpreters in victim services and law enforcement.</p>

2.10 BILINGUAL STAFF		
Background	Slide	Trainer Tips
<p>In the U.S., most spoken interpreting (foreign languages) in community (and victim) services is performed by bilingual staff, not "professional" interpreters.</p> <p>As a result, it is important to be clear on what bilingual employees are. If anyone interprets in a paid position, that person is a <i>professional</i> interpreter and should be <i>qualified</i> and <i>trained</i> to interpret. Otherwise, they should not interpret. They should only provide direct services in another language if, again, they are trained to provide that service.</p> <p>Other names for bilingual staff who interpret: dual role interpreters or adjunct interpreters.</p>	<p>Bilingual staff:</p> <ul style="list-style-type: none"> • Could be full-time staff interpreters. • Could work any job and interpret a little on the side. • May provide direct services in two languages. • Should be tested for language proficiency. • Should receive at least 40 hours of professional training to interpret. <p>What is a qualified interpreter? An interpreter who has been <i>tested</i> by a reputable organization for <i>language proficiency</i> and received at least <i>40 hours of professional interpreter training</i>.</p> <p>RID-certified interpreters for the deaf are tested and trained. For foreign language interpreters, many training programs are available, but the author recommends only Language Testing International for language proficiency testing, as other tests may not be rigorous. Most proficiency tests in the U.S. lack inter-rater reliability (in other words, the tests are too subjective). The raters (the people who grade the tests) are not trained or certified, and the tests are not based on a national proficiency scale.</p>	<p><i>Ask if anyone in the audience is bilingual staff. If so...</i></p> <ul style="list-style-type: none"> • <i>What is their job like?</i> • <i>How often do they interpret?</i> • <i>What are some of the challenges they face?</i> <p><i>Typical challenges for bilingual staff include:</i></p> <ul style="list-style-type: none"> • <i>Being frazzled.</i> • <i>Not getting enough time to finish their regular job.</i> • <i>Clients who call them all the time.</i> • <i>Giving a home phone number or cell number to client (and getting calls at midnight).</i> • <i>Getting in heat with colleagues for lack of availability.</i> • <i>Being asked to translate documents.</i> • <i>Being expected to solve the problems of the universe.</i>

How to Recruit Bilingual Staff and Volunteers

Strategies for Recruiting Quality Bilingual Staff and Providers

- Look within ethnic communities.
- Ask foreign-born customers if they know qualified individuals.
- Contact community-based organizations and community leaders.
- Send speakers to ethnic churches, mosques, temples, interfaith centers.
- Try newspaper advertisements.
- Monitor the success of ads: one nonprofit health agency in Virginia reported that the local daily was not helpful but the local weekly (where ads were less expensive) brought in a large number of qualified applicants—some of whom later became volunteer interpreters.
- Put ads in local ethnic newspapers: some of these papers will translate the ad into the target language for no charge.
- Send in radio spots/PSAs to local ethnic radio and TV stations.
- Schedule appearances/talks on ethnic radio and TV programs.
- Post fliers and posters with job announcements in ethnic grocery stores and other ethnic shops and services.
- Send out press releases about immigrant issues to invite feature articles/news coverage in local media. (Appealing stories of immigrants appeal to journalists.)
- Send ads to professional minority associations.
- Try the minority student associations at local universities.
- Contact internship or career development offices of universities and community colleges.
- Try web recruitment.

Strategies for Recruiting Volunteer or Paid Interpreters

See many of the methods above. You may also want to:

- Speak with the local hospital's interpreter services department. Ask if interpreters can be outsourced to your program or could do a rotation at your agency.
- Hold "interpreter parties" to celebrate volunteer interpreters—this helps prevent burnout—and invite prospects (two nonprofit clinics report this as a very successful strategy).
- Hire bilingual staff (inquiries about the positions often lead to volunteer interpreters).
- Go to a local volunteer center.
- Recruit at universities and community college language departments (professors and instructors).
- Recruit at university medical school, nursing and allied health departments (foreign-born students).
- Contact universities with a service learning program.
- Inquire at the Peace Corps or AmeriCorps—a valuable source of volunteers with language skills and knowledge.
- Attend ethnic gatherings and festivals.

2.11 CONTRACT INTERPRETERS		
Background	Slides	Trainer Tips
<p>Even if an agency has bilingual staff members, any crime victim speaking nearly any language could be in need of services.</p> <p>One way to fill the gap is with trained, contract interpreters.</p> <p>Be careful. Many "professional" interpreters are not trained.</p> <p>The authority on interpreting in Ohio is Court and Community Interpreters of Ohio Valley at ccio.org.</p>	<p>Contract interpreters:</p> <ul style="list-style-type: none"> • Are paid by the hour (min. 1 or 2 hours) • Are freelance or work for a language agency (or several language agencies) • Should be trained, but many are not. • Should be court <i>certified</i> to perform legal interpreting. • Should be RID-<i>certified</i> for sign language. • Should be <i>trained</i> 40 hours in community interpreting to interpret for victim services. • Cost \$8 to \$120 per hour—or more! <p><i>Certification</i> exists in Ohio for <i>court</i> and <i>sign language</i> interpreters but not for community interpreters. Community interpreting covers health care, mental health, education, human services and social services.</p> <p>In the absence of state or professional certification for community interpreting, try to use only interpreters who have had at least 40 hours training. Any training at all is preferable to none.</p> <p>Untrained interpreters should be <i>avoided</i> if possible, particularly family members.</p>	<ul style="list-style-type: none"> • <i>Ask if anyone has used an interpreter before.</i> • <i>Let them share the experience. Did it help? How? Why?</i> • <i>Ask if anyone in the audience has interpreted before, either as bilingual staff or a contract interpreter.</i> • <i>Did she/he feel it was important to be there? What difference did having an interpreter make?</i> • <i>Ask if anyone has heard about or taken part in training programs for interpreters. If so, let them discuss what they learned or know.</i>

2.12 TELEPHONIC INTERPRETING
2.13 INVEST IN QUALITY TELEPHONIC INTERPRETING!

Background	Slides	Trainer Tips
<p>Every agency needs a contract set up with a telephonic service. Most services offer 150 languages 24/7. One company (Bownes Global Solutions) offers 250 languages because they have the federal contract with the immigration courts.</p> <p>Agencies should ask telephonic services hard questions: How long interpreters been trained? (Minimum: should be 40 hours.) Who trained them? Are interpreter certified, or do they have other credentials? What are their qualifications? Who tested them for language proficiency? What test was used? Do some of the interpreters speak with heavy accents?</p>	<p>2.12 PROS</p> <ul style="list-style-type: none"> • Fast • Easy • Convenient for less common languages • Available 24/7 • Good for emergencies • Good for setting up appointments <p>CONS</p> <ul style="list-style-type: none"> • Expensive (\$1.50 - \$2.00 per hour) • No body language • Less context • Impersonal • Difficult to address cultural barriers • Hard to establish trust <p>2.13 Invest in Quality Interpreting!</p> <p>For 911 dispatchers and hotline counselors, telephonic services are vital. Be careful to investigate several companies before signing up. Not all companies train their interpreters. Not all hire qualified interpreters.</p> <p>Many victim services agencies make a decision about these services based solely on cost-per-minute. They should focus instead on the training and qualifications of interpreters and promptness.</p>	<p>Before showing this slide, start off by asking what an agency might do if they had a crime victim who spoke Twi or Gujarati. (It's unlikely that many "live," on-site interpreters in Ohio speak those languages.) Solicit the group's input into the pros and cons of telephonic interpreting before presenting the slide. Then address only the points they missed.</p> <p>IF THEY ASK ABOUT TTY/TTD:</p> <p><i>In Ohio, 7-1-1 is assigned nationwide for access to Telecom Relay Services (TRS). TRS allows persons with a hearing or speech disability to use the telephone with a special telephone device called a text telephone (TTY) or a telecommunications device for the deaf (TDD). To call someone who uses a TTY/TDD, pick up the phone and dial 7-1-1 to be connected to the TRS operator. The operator will connect to the TTY/TTD user and read aloud the text typed by the TTY/TDD user.</i></p>

2.14 LANGUAGE BANKS		
Background	Slides	Trainer Tips
<p>If money is short, one way to get around the problem is to train volunteers to interpret. Some of the benefits:</p> <ul style="list-style-type: none"> - Free interpreting. - Local residents who know the community and both cultures. - The interpreters may help with outreach. - They love it so much that some become professional interpreters. <p>Some drawbacks:</p> <ul style="list-style-type: none"> - Volunteers are not always available. - Turnover can be high. - It might take 1 to 15 phone calls to get a single volunteer interpreter booked for a particular appointment. 	<p>A language bank is:</p> <ul style="list-style-type: none"> • A list or group of community interpreters. • Organized by language. • Created by one agency or several agencies. <p>Most on the list are volunteers. Some are paid. “Employee language banks” exist.</p> <p>Any community with several agencies who need interpreters for their clients can consider this option.</p> <p>There are two common approaches. Create a list of available interpreters listed by language and circulate the list. Or: have someone responsible for managing the interpreters who "books" them for the agency. (That will cost someone money and resources. Typically, those interpreters will not be volunteers but paid from \$12 to \$25 per hour.)</p> <p>A grant could be used to fund a language bank. Often, language banks can develop until they become professional community interpreter services.</p>	<ul style="list-style-type: none"> • <i>Ask if anyone knows of about a language bank in Ohio.</i> • <i>If so, let them share what they know about how it works.</i> • <i>Which system is better: sharing a list or having someone manage the interpreters?</i> • <i>The big point to emphasize here is that ALL interpreters should be trained, including those in language banks. So ask if language bank interpreters should be trained or not—and why</i> • <i>Which agencies in their locality might be willing to work together to create a community language bank that everyone can share?</i>

2.15 HIGH-RISK STRATEGIES
2.16 TRAINED VS. UNTRAINED INTERPRETERS

Background	Slides	Trainer Tips
<p>Probably fewer than 1 percent of those interpreting in community services today are trained, qualified interpreters.</p> <p>Even in courtrooms, only a percentage—and in many states, a very small percentage—of court interpreters are certified.</p> <p>The results are often catastrophic. Innocent people go to jail. Guilty defendants go free (because they appeal the verdict on the grounds no qualified interpreter was used.)</p> <p>The exception is sign language interpreting. Because the field is more professionalized, a much higher percentage of sign language interpreters in public services are certified.</p>	<div style="text-align: center;">  </div> <p>2.15</p> <ul style="list-style-type: none"> • *Untrained bilingual staff • ***Untrained contract or volunteer interpreters. • *****Family or friends. • *****Children. DO NOT USE CHILDREN <p>2.16 Trained interpreters:</p> <ul style="list-style-type: none"> • Know a code of ethics • Respect accuracy and confidentiality • Know skills (first person, positioning...) • Mediate culturally • Have clear roles • Respect boundaries <p>Untrained interpreters:</p> <ul style="list-style-type: none"> • Violate ethics or do not know ethics • May gossip • Summarize often, change message • Are often inaccurate and biased • May speak to a batterer • May advise victim • May give legal advice • Mediate inappropriately <p>These points are self-explanatory.</p>	<ul style="list-style-type: none"> • <i>Try not to preach.</i> • <i>Here is a good spot for a story.</i> • <i>Get participants' input into what might be wrong with using interpreters who are not trained.</i> • <i>Let participants teach themselves.</i> • <i>Remind participants about the first vignette in the videotape, when an untrained receptionist was used to interpret. What were the consequences of her lack of training?</i>

2.17 WHAT ARE THE RISKS OF USING UNTRAINED INTERPRETERS? OPTIONAL SLIDE

Background	Slide	Trainer Tips
<p>While lawsuits are only beginning in community service settings such as hospitals, <i>a growing number court cases are being appealed and verdicts are overturned on the basis of lack of interpreters (or lack of qualified interpreters) in legal and courtroom settings.</i></p> <p>Naturally, this can re-traumatize the victims when their perpetrator's case is thrown out of court on what appears to be a technicality but is in fact an infringement of the right of all those accused of crime to a fair trial.</p> <p>In one case in Pennsylvania, a husband accused of spousal abuse was asked to interpret for his wife in court...</p>	<div data-bbox="1171 386 1346 553" style="text-align: center;">  </div> <p>Distortion of message.</p> <ul style="list-style-type: none"> – Danger (e.g., abusive spouses who interpret). – Breaches of confidentiality. – Poor follow-up. – Lack of impartiality. – Trauma/missed school/abuse for children who interpret for family. – Loss of benefits, rights. – Injury. Deportation. Malpractice. Revictimization. Lawsuits. Death. <p>One of the most common complaints from providers is that the client/victim "went on and on" for paragraphs and then the untrained interpreter came back and said "two words."</p> <p>The trainer should try, if possible, to mention local cases of problems that have emerged when using family or friends to interpret.</p> <p>Trained, qualified interpreters will provide a <i>complete, accurate</i> rendition of the original message.</p>	<p><i>If no panel (or only a one-hour panel) is taking place in the afternoon, then <u>use this slide.</u></i></p> <p><i>Ask participants to imagine they have been the victims, in their home, of armed robbery.</i></p> <p><i>The criminals are caught. They are taken to court. They are convicted.</i></p> <p><i>The family breathes a huge sigh of relief. Until the appeal comes down and is successful because an untrained interpreter was used who made many mistakes.... Discuss.</i></p> <p><i>What should an agency do if a husband insists on interpreting for his wife?</i></p> <p><i>What if the family brings a child of 10 to the victim services agency to interpret for them? What should the agency do? (Call an interpreter!)</i></p>

2.18 ACTIVITY 2

Background	Slides	Trainer Tips
<p>This is an important activity because it helps the agency to continue their planning process.</p> <p>First, everyone had to identify the underserved populations in their area. Most likely immigrants and/or deaf/hard-of-hearing communities were mentioned.</p> <p>In this activity they must plan for language assistance: what should they do about communication needs?</p> <p>Deaf and LEP clients live almost everywhere in the U.S. at this point in time. Even if these two groups are not present in a particular county or area, they almost certainly will be soon. The agency should plan for them.</p>	<p>Activity Packet, page 3, Activity 2.</p> <p>Discuss in small groups. Answer questions.</p>  <p>(See below for the activity.)</p> <p>This planning process is a critical step. The small group discussion helps to further thinking.</p> <p>It also gives participants time to digest some of the information about language and interpreting that was just presented. For most of those working in victim services in Ohio, this will be new information.</p> <p>Small group discussions also allow people to pool and share their ideas and strategies. These group discussions help participants to come up with practical steps to support compliance with language and disability laws.</p>	<ul style="list-style-type: none"> • <i>Take 15 to 20 minutes. If time is short, this activity could be cut down to 10 minutes, but try hard not to do so.</i> • <i>As with any other activity, walk around the room to monitor the groups. It gives them a chance to ask you questions more easily.</i> • <i>Encourage groups to be honest about what they can do with the resources available—no "pie in the sky" plans.</i> • <i>After most groups complete the activity, bring them back to the large group setting and ask them, group by group in random order, to share the strategies they came up.</i> • <i>Let them discuss why they selected these particular strategies.</i>

ACTIVITY #2: OVERCOMING LANGUAGE BARRIERS

For this activity, if you are not sure about the languages spoken in your community, you may refer to data about Ohio (www.census.gov) and the handouts for this training. However, keep in mind that a crime victim speaking almost any language could need help in any community in the U.S. at any time. According to U.S. Census data, over 300 languages are spoken in the U.S.

Be sure to include American Sign Language (ASL) in this activity. It is considered a true language.

Turn to the activity on the next page and fill out the table. As your group works on the activity on the next page, please refer to the following best practices for overcoming language barriers.

1. *Bilingual staff:* (Any bilingual employee who interprets should be ***professionally trained to interpret.***) May provide direct services in another language and/or interpret for colleagues and other services.
2. *Contract interpreters:* Typically freelance interpreters or employed by interpreter services. Paid by the hour (for a minimum of one or two hours, in most cases). Rates vary from \$8 to \$100 per hour.
3. *Telephonic interpreters:* Several national companies operate 24/7. The cost currently runs from about \$1.00 to \$2.00 per minute. A speaker phone or dual-handset phone may be used. Most organizations charge only for the minutes used.
4. *Volunteer interpreters/language bank:* A group or list of interpreters that the organization can call on when needed. Even volunteers should be professionally trained to interpret.

WHICH COMBINATION OF ANY OR ALL OF THE FOUR BEST PRACTICES LISTED ABOVE MAKES THE MOST SENSE FOR YOUR AGENCY, YOUR COMMUNITY AND YOUR RESOURCES? List them by priority (start with the strategy you would use most often going down to least often). Do not list any best practice that does not meet your needs.

CULTURAL COMPETENCE Planning Form: Part 2

Overcoming Language Barriers

Languages

List the languages/cultures identified among the clients of the victim services agency or project. Include those living in the community who may not be seeking services.

Language assistance

List best practices or strategies to overcome language barriers that make sense for the Health Department or project. (Be specific, e.g., hire one Spanish bilingual outreach worker and one trained Spanish-speaking counselor; train the bilingual receptionist to interpret; recruit a Somali speaker to interpret part time; contract with a telephonic interpreter service a sign-language interpreter service and a local nonprofit [on-site] interpreter service; train volunteers to interpret.)

Activities needed

What will need to be done to implement these practices? (Be specific, e.g., investigate if there is a current contract with a telephonic interpreter service; contact HR about recruiting; collaborate with local community-based organizations to set up a language bank, etc.)

2.19 HOW TO WORK WITH AN INTERPRETER OPTIONAL SLIDE

Background	Slides	Trainer Tips
<p>In most areas of victim services, providers and front-line staff have no idea how to work with interpreters.</p> <p>In addition, most of the interpreters and bilingual staff who currently interpret for victim services (in Ohio and elsewhere in the U.S.) are not professionally trained. So the interpreters themselves cannot guide the providers on appropriate ways to work with interpreters.</p> <p>As a result, it is important to show participants the simple, basic procedures.</p>	<ul style="list-style-type: none"> • Speak slowly. • Use simple language. • Pause often. • Wait for interpreter to finish. • Avoid jargon or slang. • Explain procedures step by step. • Check for understanding. • Do not assume the victim is literate. • Explain procedures simply and clearly. • Do not allow untrained interpreters to take control. • Never allow an interpreter to take the provider's role. • Do not assume a nod or smile means "yes." <p>These points are self explanatory.</p>	<ul style="list-style-type: none"> • <i>If time permits, play the <u>third vignette</u> of the video. That vignette gives advice about how to work with an untrained interpreter that covers many of these areas.</i> • <i>If you have already used the third vignette of the video, either skip this slide or insert this slide into the part of the training where you plan to use that third vignette.</i> <p>If your area works with LEP victims, ask: "How many of you have asked an LEP client, 'Did you understand what I said?' and the client nodded and said 'Yes.'" (Usually several in the audience nod.) "But did you feel that the client really understood you?" (Often, some participants will shake their heads.) Explain that in many cultures, that nodding and saying yes means, "I hear you, I'm listening, and I respect you." But that doesn't mean, "I understand you."</p>

2.19 WHAT TO TRANSLATE? WHAT NOT TO TRANSLATE? (OPTIONAL SLIDE)

Background	Slides	Trainer Tips
<p>There is a problem with many translations of brochures, legal forms and educational materials in victim services. In fact, some documents translated into Spanish may as well be written in Greek.</p> <p>Why? For many reasons. The level of language is often too high. Some victims may be nearly illiterate in their own language. Cultural barriers are huge. The system seems strange and overwhelming.</p> <p>What is the solution? Ideally, assemble a team of local community experts to create a document that meets the needs of a target audience. Include ethnic leaders and bilingual staff.</p>	<ul style="list-style-type: none"> • Do not reinvent the wheel. • Use available translated resources. • But it may be better to recreate a document than to translate one, in many cases. • Test the translated documents with local community advocates! • Look for low-literacy (3rd grade) materials with illustrations. <p>If translated materials are available, they should be checked by local experts to see if the documents make sense for victims of that area. In some cases, even a quality translation is incomprehensible to clients.</p> <p>Also, many resources are available on the web, particularly in health care, family violence, sexual assault and other specific areas. A quick search online can often yield excellent results, depending on the subject and language. Documents in many languages can be downloaded for free but should still be checked by local experts for accuracy and quality.</p>	<ul style="list-style-type: none"> • <i>The trainer should try to bring samples of translated materials to the training, possible, especially in Spanish.</i> • <i>Visuals of any kind are helpful.</i> • <i>Go to Family Violence Prevention Fund online at endabuse.org for free samples.</i> <p>If anyone asks about online translation programs or software translation, insist firmly that such software is unacceptable in victim services (or any other services). Experts deride them as useless. The level of inaccuracy is so extreme and dangerous that the results are ludicrous and scary.</p> <p>Test a program. Type in a paragraph in English, translate to another language, and then translate back to English! Garbage...</p>

2.21 APPROPRIATE MATERIALS (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
See comments above.	<ul style="list-style-type: none"> • “While some Spanish language materials are better than none, the message is lost or distorted when dialect, differences in attitude/awareness of sexual exploitation and class differences are ignored. • Materials offered to survivors must take into account race discrimination, socioeconomic segregation, Spanish language limitations, and immigrant women’s lack of knowledge about U.S. laws.” <ul style="list-style-type: none"> – Alianza Latina en contra la Agresión Sexual (ALAS) 	<p>Ask if anyone in the audience has seen an example of an ineffective or "problem" translation.</p> <p>If not, you may wish to hand out one amusing example on a color, half-sheet piece of paper, e.g.</p> <p>French source sentence: <i>L'atmosphère de la Terre rend un peu myopes mêmes les meilleurs de leur télescopes.</i></p> <p>● English machine translation: <i>The atmosphere of the Earth returns a little myopes same the best ones of their telescopes.</i></p> <p>● Human translation: <i>The earth's atmosphere makes even the best of their telescopes a little "near sighted"</i> (in the sense that distant objects are slightly blurred).</p> <p>Alan K. Melby, <i>Why can't a computer translate more like a person?</i> 1995 http://www.ttt.org/theory/barker.html</p>

2.22 VIDEO (OPTIONAL VIDEO)		
Background	Slides	Trainer Tips
<p>The video portrays a situation of domestic violence within an Indian family living in the U.S.</p> <p>Although the problem of using a family member to interpret is very clear, the video also suggests complex cultural issues and themes beneath the surface that can be explored at this point of the training as a transition or bridge from language into culture.</p>	<p>Kaiser Permanente, Multicultural Health Series, “Proof.”</p> <p>This is a short video (7 minutes). Use it to transition from language to culture.</p> <p>The idea here is simple: criminals use language and cultural barriers to help them commit a crime and/or to escape the criminal justice system.</p> <p>Language is a clear obstacle. But consider cultural barriers. In the abuse of a gay partner, for example, the victim may fear going to the police because they will not take him seriously or may verbally abuse him. The partner knows of the victim's fear and may use that knowledge to abuse the victim even more.</p> <p>Or another scenario: An elderly person is the victim of a door-to-door scam because the scammer knows how use his cultural knowledge of the elderly to walk in the door, make the pitch and walk out with easy money.</p> <p>Culture is complex. Often, it is impossible to separate language from culture.</p>	<ul style="list-style-type: none"> • <i>After the video, ask what happened here.</i> • <i>Transition from the language barrier to discussing the <u>cultural</u> barriers that helped the abuser(s) get away with the abuse.</i> • <i>Which factors observed in the abuse situation here are common to many cultures?</i> • <i>Which factors were mentioned to be related to this culture?</i> <p>To order the tape (which has five other vignettes), contact: Gus Gaona 323-259-4776 Kaiser Permanente MultiMedia Communication 825 Colorado Blvd., Suite 301 Los Angeles, CA 90041</p> <p>The trainer may wish to purchase other videos in the same series.</p>

UNIT 3: OVERCOMING CULTURAL BARRIERS

Trainer's tip

Just before making an important point, drop your voice to get attention. Then when making the point, use a loud, clear voice.

Challenges for Trainers

This unit contains some of the deepest material in the training. Culture is complex. No one person can become an "expert" on culture, far less all the different cultures represented by vulnerable communities in a single county or region.

Humility is important for any trainer when tackling this unit. The trainer will have to remember his or her limitations at every step, answer questions honestly and moderate groups with care. If insensitive responses or racist/biased comments are made, the trainer will have to remain neutral in appearance, whatever his or her feelings.

For all these reasons, trainers in cultural competence should pursue their own professional development, by reading, by attending in-depth trainings, by discussing key issues with other trainers and specialists in cultural competence and—perhaps most of all—by cultivating a spirit of open inquiry and tolerance for other points of view.

Nevertheless, this area of the training is also the richest and most fascinating in many ways. For many trainers it is impossible to get tired of this subject because the field is evolving before our eyes and always fresh and new. The issues it addresses are so deep and complex that they become a source of stimulation and fascination for trainers, not only for participants.

3.1 OBJECTIVE 2 3.2 WHAT IS CULTURE? 3.3 ANOTHER DEFINITION 3.4 AND ANOTHER...		
Background	Slides	Trainer Tips
<p>Objective 2 goes straight to the heart of the training.</p> <p>A one-day training cannot undermine decades of cultural assumptions, but it can offer practical tools to support services to vulnerable populations. This objective addresses strategies that have been tried and tested in the field.</p> <p>For this objective, we start off with the concept of culture itself.</p> <p>Culture is vast. It is difficult to embrace and wrap one's arms around culture. For this reason perhaps, no single definition of culture has ever dominated the field.</p>	<p>3.1 Describe three strategies for overcoming cultural barriers in outreach and victim services.</p> <p>3.2 Culture can be defined in many ways... Here is one way to consider culture:</p> <p>The shared knowledge, values, traditions, languages, beliefs, rules and worldview of a social group.</p> <p>3.3 <i>A society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members.</i> W.H. Goodenough, "Cultural Anthropology and Linguistics"</p> <p>3.4 <i>You can also think of culture as "our learned humanity."</i> – Center for Cross-Cultural Health, Minnesota</p> <p>The first definition above is the most common type of definition of culture. It is called a "topic" definition and is like a "laundry list" of some of the components of culture.</p>	<p>Before launching this objective, have the groups brainstorm for three or four minutes to come up with their own definition of culture.</p> <p>Ask if anyone remembers the definition of cultural competence. Explore why that definition has dominated the field of cultural competence when no single definition of culture itself has ever done so in the field of culture.</p> <p>Ask which of the definitions of culture participants like best—and why.</p>

3.5 CULTURE: THE ICEBERG 3.6 (UNTITLED)

Background	Slides	Trainer Tips
<p>In a one-day training, there is no time to enter the rich, fascinating field of culture in any depth. But a quick introduction is well worth the time.</p> <p>The central issue here that participants need to grasp here is that everything we do when we face a victim from another culture is mediated more by our <i>unconscious</i> assumptions, attitudes, feelings and associations than by our conscious thoughts or feelings.</p>	<p>3.5 How is culture like an iceberg?</p>  <p>Ask the question before showing the slide. Validate the responses. When someone gives a response that mentions the key point—that most of an iceberg is hidden—go to the next slide.</p> <p>3.6. Like an iceberg, nine-tenths of culture is out of our conscious awareness. This "hidden" part of culture has been termed "deep culture." Laraine Kaminsky, Ph.D. MALKAM Cross-Cultural Training Concept from Edward T. Hall, <i>The Hidden Dimension</i>, 1969</p> 	<p>One participant answered the question about how culture is like an iceberg by saying: "Because most of an iceberg is hidden."</p> <p>Another participant piped up: "Yeah. And it's what you don't see that gets you!"</p> <p>That is a comment well worth quoting. So true.</p> <p>After showing the iceberg picture, ask participants for examples of parts of culture that are visible, such as clothing, food, buildings, rituals, and validate responses like religion (add that certain features of religion such as clothing, architecture and books can indeed tell us which religion a person follows) and accent or language (not visible, except the printed word, but definitely perceptible). Then ask about which components are not visible, such as beliefs, values, prejudice, assumptions, trauma, and so on.</p>

3.7 CULTURAL COMPETENCE

Background	Slide	Trainer Tips
<p>At the start of the training the expectation was laid down that cultural competence training was different from diversity training (which by now will be self-evident).</p> <p>The prevailing definition of cultural competence was also given.</p> <p>Now it is helpful to give some historical perspective, so participants understand that while diversity training sprang up with a focus on the workplace and "getting along," cultural competence targets quality public services and equal access to all individuals who access such services.</p>	<p>A historic progression in the U.S. Diversity training... Cultural awareness training... Then cultural sensitivity... Now cultural competence... Then cultural sensitivity... And now cultural competence... Cultural competence: <i>A set of attitudes, skills, behaviors, and policies that enable organizations and staff to work effectively in cross-cultural situations.</i></p> <p><i>The ability of individuals and systems to respond respectfully and effectively to people of all cultures, in a manner that affirms the worth and preserves the dignity of individuals, families, and communities.</i></p> <p>Diversity training got moving during the 70s. The idea was to promote tolerance, understanding and sensitivity, particularly between co-workers of different backgrounds. Cultural awareness/sensitivity trainings began mainly in the 80s. But in the 70s, the largest wave of immigration in the history of the U.S. had begun (at least in brute numbers), and Hispanics/Latinos were emerging as a large minority. A new type of training was called for...</p>	<p>Find out what the participants know about diversity training and move on to ask what they know about cultural awareness or sensitivity trainings</p> <p>If the audience is sophisticated, ask what they think the differences are between all these types of training. Otherwise, the trainer can give a lightning overview of the field.</p> <p>The key point that makes cultural competence trainings different is the <i>practical</i> focus.</p> <p>Over the years, it became clear that cultural awareness and sensitivity were not enough: people in public services need <i>skills</i>, knowledge and practical strategies to serve clients from diverse backgrounds.</p>

3.8 THREE STRATEGIES TO OVERCOME CULTURAL BARRIERS

Background	Slide	Trainer Tips
<p>Here is the meat of Objective 2.</p> <p>We all have a tendency to work hard and simply get on with our jobs. But if we serve a victim from another culture, what is the victim feeling? Just as important—how would we know? Consider the range of diversity targeted. How can we become experts in every cultural minority in Ohio? The answer is that we cannot—but most of the practical strategies for overcoming cultural barriers apply to those of any cultures and underserved populations.</p> <p>It is just a matter of being willing to try what best practices tell us works.</p>	<ol style="list-style-type: none"> 1. Partner with specialists. 2. Use cultural mediators. 3. Find practical resources. <p>This is the key to the second objective: the three strategies.</p> <p>Take time for this objective to make sure that the material is clear to all. Typically, very educated members of an audience may take this information for granted and be impatient to move on, but the fact is that education often blinds us to making efforts that we need to make.</p> <p>Every class, every level of education, every person's culture hides its own set of assumptions.</p> <p>There are no exceptions known to this rule. We all need to turn to the experts in the field of underserved populations when we encounter a victim whose culture we do not know deeply from within.</p>	<p>Before showing (or discussing) the slide, start by asking how many languages are spoken in the U.S.</p> <p>Answer: over 300, according to the U.S. Census Bureau.</p> <p>Now. How can one person become an expert in the cultures of immigrants and refugees alone, never mind the cultures of persons with disabilities (the deaf alone have a unique culture), African Americans, Amish, Appalachians, the homeless, third- and fourth-generation Latinos (whose culture is so different from their immigrant ancestors), and so on? All underserved populations have their own, complex cultures.</p> <p>The answer: no one person can become an expert in all these fields.</p>

3.9 PARTNERING WITH SPECIALISTS		
Background	Slides	Trainer Tips
<p>More and more community-based organizations are springing up everywhere, including rural areas, to serve their own constituents or "people."</p> <p>Of these, typically the communities of faith enjoy the highest levels of trust.</p> <p>In many cultures, being a victim of crime (particularly certain crimes) carries a complex set of issues such as shame, alienation, or a sense of cultural obligation to consider suicide or self-banishment from the community.</p> <p>Typically, local specialists and experts are used to mediating between U.S. culture and the deep culture of their constituents. They tend to be articulate and observant and committed to helping their communities. Best practices give such experts and "A++" for supporting underserved populations.</p>	<p>WHO ARE THE EXPERTS?</p> <ul style="list-style-type: none"> • Ethnic organizations. • CBO's that serve vulnerable populations. • Justice networks that include minorities. • Local advocates, nonprofits and leaders. • Communities of faith: churches, mosques, temples, synagogues... • Specialized national or regional nonprofits. <p>What can we do with cultural experts? Many things. We can:</p> <p>Invite them to sit on boards. Appoint them to advisory boards. Hire them on staff. Consult them, either for honoraria and/or as part of a special project. Collaborate with them on outreach plans. Build local or regional coalitions that include them. Involve them in advocacy efforts. Ask their help to set up a language bank or other community resource to serve victims.</p>	<ul style="list-style-type: none"> • <i>Generate discussion to brainstorm what can be done with cultural experts.</i> • <i>Ask why ethnic communities of faith enjoy such high levels of trust.</i> <p>WORD OF ADVICE:</p> <p><i>Be careful. Many ethnic leaders are overwhelmed with all the work that they do for their communities.</i></p> <p>One way to honor and respect their dedication and expertise is to offer them an honorarium. That includes the cases where the trainer invites them to speak on a panel at a training.</p>

3.10 CULTURAL MEDIATORS		
Background	Slides	Trainer Tips
<p>What is cultural mediation? In this context, it means the effort to remove barriers to understanding between a provider and a client of those services. The goal is to promote equal access to quality victim services.</p> <p>A mediator is a person who can perform such mediation competently.</p> <p>Interestingly, while interpreters in court in the U.S. are not generally allowed to mediate, in Europe a strong movement called <i>Aequitas</i> is trying to promote cultural mediation in the courts of the European Union.</p> <p>Some nonprofits in the U.S. provide training on cultural mediation and/or conflict resolution. While many formal or informal cultural mediators do not work directly for victim services, they might be happy to do so, for either a paid position or as volunteers.</p>	<ul style="list-style-type: none"> • Trained interpreters. • Community liaisons. • Staff with community connections to underserved populations. • Outreach specialists, <i>promotoras</i>. <ol style="list-style-type: none"> 1. Trained interpreters have received special guidance on performing cultural mediation. 2. Community liaisons can include parent-teacher liaisons at schools, bilingual volunteers (e.g., in domestic violence, sexual assault or crisis intervention) and representatives from ethnic CBOs. 3. If staff members include aging Americans, African Americans, Appalachians, Amish or bilingual staff members who are first- or second-generation immigrants, they may have close ties to their communities. We can tap into their precious cultural knowledge. 4. Outreach workers and <i>promotoras</i> (health promoters) are growing more common in health care, crisis intervention and victim services. 	<p>Start with telling a story about an incident where cultural mediation solved a problem that could have turned out badly.</p> <p>Ask what cultural mediation is. As a group, try to work out a definition that participants can agree on (guiding the audience).</p> <p>Then try to elicit examples of:</p> <ol style="list-style-type: none"> 1. People the participants know who could be considered cultural mediators. 2. Acts or incidents where cultural mediation <i>solved a problem</i>.

3.11 RESOURCES		
Background	Slide	Trainer Tips
<p>No one facing a victim of crime from another culture is entirely helpless, even if no local expert or cultural mediator is available.</p> <p>In fact, the Internet is an extraordinary resource for tools and information on cultural competence.</p> <p>While the current outpouring of resources is particularly vast for cultural competence in health care, every month we see new resources appear for victim services, particularly in domestic violence and sexual assault.</p>	<ul style="list-style-type: none"> • OVC web site • I Speak posters and cards • Multiethnic or multilingual posters • Internet resources • Ethnic or community “profiles” (most are free) • Monolingual or bilingual client/victim education brochures, guides, booklets • Books and articles by specialized nonprofits, researchers and advocates • Ethnic organizations’ libraries • Contact the trainer at ccc@culturecrossroads.net for a free listing of resources. <p>The resources listed above are only a sample. The trainer should add to (or subtract from) this list in any way that seems helpful.</p> <p>Note: the OVC Center web site has a web page of brochures in several languages on services to crime victims at http://www.ojp.usdoj.gov/ovc/foreignlang/welcome.html</p>	<p>If the trainer has resources relevant to any underserved communities in the local area, it is helpful to have a display table to set them out.</p> <p>The trainer can then stroll over to the table and hold up a book as she/he speaks, or a cultural object, or a translated brochure (e.g. downloaded and printed up from the OVC web site or ordered free from Family Violence Prevention Fund).</p>

3.12 ACTIVITY 3		
Background	Slides	Trainer Tips
<p>During these activities, participants come together to pool their expertise and build plans for cultural competence that make <i>practical</i> sense.</p> <p>Encourage them again to focus on what is realistic for their own community.</p>	<p>Activity Packet, page 3</p> <p>Activity 3: “Overcoming Cultural Barriers.”</p> <p>Discuss and note down the best practices that you plan to try adopting in your community.</p> <p>Which strategies make sense locally for your service? Why?</p> <p>The activity is clear (see next page) but how long to spend on it is not so clear. Some of the timing will depend on whether the training is on schedule or running late. Do this activity for no less than 10 minutes but try to give the full time: 20 minutes.</p> <p>As always, after introducing the activity and explaining it, ask if everyone understands what they need to do. If not, clarify.</p>	<ul style="list-style-type: none"> • <i>Clearly announce how long will be spent on this activity.</i> • <i>Try to plan the schedule so you can give the full 20 minutes if possible.</i> • <i>If the trainer feels that the group may have a hard time generating examples, try a case study. The group could then brainstorm the best practices that make the most sense for that case study.</i>

CULTURAL COMPETENCE Planning Form: Part 3

Overcoming Cultural Barriers

Cultures and barriers

List cultures and cultural barriers identified in the past experience of the victim services agency or project. Try to be specific, e.g., how gay victims have reported a bias against gays in local law enforcement; deaf culture as a separate and isolated world; concern by Amish families for protecting their communities from outsiders; the fear of undocumented immigrants of deportation if they report a crime, etc.

Best practices

List the appropriate best practices or strategies to overcome the barriers listed above. (Again, be specific, e.g., partner with a local nonprofit that serves people with disabilities, invite more minorities to join the board, train two bilingual staff members in cultural mediation, download victim services brochures in several languages and have them checked by local speakers of that language, create an advisory board that includes Amish, Latinos and Appalachians, etc.) Write on the other side of this sheet.

Activities needed

What will need to be done to implement these best practices? (For e.g., draw up a list of local community- and faith-based organizations that serve vulnerable populations; hold an ethnic festival and collaborate with several local agencies to build partnerships; invite the pastor of a Korean church to speak about domestic violence to victim services staff and volunteers, etc.)

3.13 MYTHS ABOUT CULTURAL COMPETENCE (OPTIONAL SLIDE)

Background	Slides	Trainer Tips
<p>The following quotes help to affirm the position that you can't do a "recipe" training. A "recipe" training in cultural competence means offering participants a list of tips or things to do (or to avoid) if they have a Hispanic client or an African American client and so on.</p> <p>Recipe trainings help to perpetuate stereotypes instead of undermining them.</p> <p>A few "tips" on how to work with a particular population may be helpful. (Or they may not.) Certainly, more than a few tips as examples are typically not recommended.</p>	<p>Myth # 1: There are too many cultures. I cannot possibly learn what I need to know about all of them.</p> <ul style="list-style-type: none"> • Cultural competence does not mean learning as many "characteristics" as possible about every culture. In fact, to the contrary, the process of cultural competence means that a person (1) learns to recognize and reject his or her preexisting beliefs about a culture, (2) focuses on understanding information provided by individuals within the context at hand (e.g., victims, witnesses, etc.) and (3) foregoes the temptation to classify or label persons with cultural names. <p style="text-align: center;">Judges Checklist: <i>Reducing The Influence of Cultural Misinformation</i></p> <p>This quote is clear and self explanatory.</p> <p>These words both echo and amplify the philosophical basis of the field of cultural competence training.</p>	<ul style="list-style-type: none"> • <i>If the trainer ends up reading this quote out loud, be sure to project in a strong, clear voice.</i> • <i>A participant could read it aloud instead. (Pick someone who has already spoken in a loud, clear voice.)</i> • <i>If time permits, ask if the audience agrees or disagrees with this "myth" before moving to the next slide.</i> • <i>Remind the participants of the lists they came up with in the first activity. Could they realistically become experts in all those populations?</i>

3.14 MYTH #2 3.15 MYTH #3		
Background	Slides	Trainer Tips
<p>Most cultural competence trainings in the U.S. currently run from a half day to one day.</p> <p>How does one attain cultural competence in such a short time?</p> <p>One does not. So it is helpful to remind everyone that cultural competence is not the result of a training. It is not an arrival point. Cultural competence is a journey. No one is truly culturally competent. But some organizations try harder than others to become so, and such efforts pay off richly for victims.</p> <p>A training is an event. Cultural competence is a process.</p> <p>After participants walk out the door at the end of the day, they will be on the road to cultural competence, but the training won't get them closer. Only their own efforts will.</p>	<p>3.14 Myth # 2: I have examined my preconceptions about the various cultures in my jurisdiction, changed some of my thoughts, and now feel culturally competent to deal with people who might appear in my court.</p> <ul style="list-style-type: none"> • Cultural competence is not a one-time, finite achievement. It is a process that is applied in every case (usually many times) <p>3.15 Myth # 3: As a person of color, I know what it means to be culturally sensitive. I don't need any special training on how to practice cultural competence.</p> <ul style="list-style-type: none"> • Each person has different levels of awareness and sensitivity about his or her own and other cultures. Every human being, however, holds preconceptions about "different" cultures [and] must use some kind of deliberate, analytical process to examine cultural misinformation and strive for cultural competence. 	<p>Sometimes humor helps here.</p> <p>I like to speak about the "cultural competence" injection. One shot of cultural competence training, and you're inoculated for life!</p> <p>Oh, maybe you'll need a booster shot...</p> <p>Too often, that is how cultural competence training is treated. One dose, and you're done.</p>

3.16 CULTURE AND JUSTICE (OPTIONAL SLIDE)

Background	Slides	Trainer Tips
<p>Sometimes a well-placed quote can provoke thought.</p> <p>The concept of "equal treatment" being fair is deeply held. It is the basis of lawsuits that have struck down affirmative action as inherently unfair or racially motivated.</p> <p>A native-born speaker does not need an interpreter. Should we therefore not provide a limited English speaker with an interpreter?</p> <p>Equal access to public services is the key concept that underlies cultural competence.</p>	<ul style="list-style-type: none"> • At a recent family law judicial training in California on cultural factors affecting child custody decisions, a well-respected and long-time family court judge declared, "I treat everyone in my court the same!" • Equal treatment does not mean equal justice. <ul style="list-style-type: none"> • <i>Deanna Jang, JD, Asian and Pacific Islander American Health Forum</i> 	<ul style="list-style-type: none"> • <i>Have a participant read this slide out loud in a strong voice.</i> • <i>Judge time carefully. Is the training running late?</i> • <i>If so, skip slides like these. Some participants will read the quotes in the handouts in any case.</i> • <i>Either way, there is no time to go into these quotes in detail. Simply present them and move on.</i>

3.17 NATIVE-BORN AND FOREIGN-BORN MINORITIES (OPTIONAL SLIDE)

Background	Slides	Trainer Tips
<p>Crime is crime. It is surprisingly international. Victims everywhere tend to have somewhat similar feelings of violation, trauma, self-blame and post-traumatic stress disorder for similar types of crimes.</p> <p>Yet the victim's culture or subculture (especially for persons of color, but by no means exclusively) is often used to dismiss the seriousness of the crime.</p> <p>If so, the victim may not receive justice, the perpetrator may go free, the victim may not be free of abuse or repeated crime, and someone else may become another victim of the perpetrator, making the victim feel guilty about not being able to stop the crime.</p> <p>This is not justice. This is revictimization.</p> <p>Cultural competence does not mean excusing crime because it happened to someone from another culture.</p>	<p>Many similar barriers in domestic violence cases face disparate groups, e.g., common attitudes in American society about...</p> <ul style="list-style-type: none"> • “Aren’t they just violent anyway?” • “They don’t know any better.” • Different family and marriage relations. • Minorities’ lack of trust for the system. • Closing in on one’s own community against outsiders. <p>To be a person of color may arouse certain stereotypical reactions—whether the person is American or immigrant.</p> <p>The examples quoted above are pervasive problems for crime victims. Culture is often used by law enforcement and the judiciary as a pretext to let the offender off. "Aren't they just violent anyway?" is a quote that seems to come up again and again whether first responders, judges or others are speaking about African Americans, native American Indians, Latinos, Middle Easterners, Africans and many others.</p>	<ul style="list-style-type: none"> • <i>Post the slide.</i> • <i>Ask the audience for a story about a time when they heard someone in victim services make a disparaging cultural remark about a crime.</i> • <i>Support the discussion that follows.</i>

3.18 EXAMPLE OF A CULTURAL MYTH (OPTIONAL SLIDE) 3.19 ONE ASIAN PERSPECTIVE (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>3.18: See comments in the background section for the previous slide.</p> <p>3.19: The second quote brings us back to the concept of a "recipe training" and why recipe trainings simply don't work.</p>	<p>3.18</p> <ul style="list-style-type: none"> • It is a myth that sometimes cultures are "more violent" than others. • Studies comparing rates of domestic violence among specific ethnic groups in the U.S. and in their home countries have uniformly shown an increase in domestic violence after immigration to the United States. <ul style="list-style-type: none"> – <i>Sakhi Quarterly Newsletter, 1997</i> <i>(Sakhi supports South Asian victims of domestic violence)</i> <p>3.19 <i>"Most of us have been asked to present what domestic violence looks like in a particular Asian community. We get up and give a nice list of what it looks like. We give people lists of what they can do if they have encountered a Chinese woman, or a Korean woman, or a Cambodian woman; and we go away feeling pleased. These are the rainbow-colored panels that we have all been a part of. That is not to say that these lists do not have some value. But we must critique our presentations, examine our assumptions, and not connect back into a totalizing notion of culture."</i> Sujata Warrior</p>	<p>Does the audience know of any "cultural myths"?</p> <p>The author should mention that in the summer of 2004 she had two random phone calls from women with typical American accents who wanted to know if I gave trainings that told participants the details about how to serve Hispanics. I carefully explained why I did not do so.</p> <p>Both callers were relieved. They were Latinas who had attended such trainings and felt profoundly embarrassed by them—they reported how they squirmed in their seats as they listened to the stereotypes being presented.</p> <p>The trainer can quote and discuss such incidents.</p>

3.20 IMMIGRANT POWER WHEEL (OPTIONAL SLIDE)
3.21 POWER AND CONTROL WHEEL (OPTIONAL ACTIVITY)

Background	Slides	Trainer Tips
<p>It is difficult to engage in cultural speculation without also engaging in stereotypes (a theme that the training will shortly address).</p> <p>Without knowledge of the community, or a clear plan to obtain that knowledge, to it is nearly impossible to serve victims effectively.</p>	<div style="text-align: center;">  </div> <p>Let participants examine this new version of the familiar power and control wheel for a few moments (it is also part of their handouts—the trainer can refer them to it). This wheel focuses on the needs of immigrants. But let's say that someone asked them to rewrite this wheel for Amish victims. Or African Americans. Or the deaf.</p> <p>What types of issues would emerge as they tried to do so?</p> <p>This question will, it is hoped, focus participants on a simple fact: unless they have in their midst a cultural expert or cultural mediator, it will be next to impossible to create an effective wheel.</p> <p>Note that the wheel addresses only one type of crime. What about others?</p>	<p>Try this activity only if there is no panel (or if there is a one-hour panel) in the afternoon, leaving the trainer with extra time. But drop it if time runs out.</p> <ul style="list-style-type: none"> • <i>Try asking the group first to rewrite the wheel for a particular vulnerable population in the local community.</i> • <i>Give them about 10 minutes.</i> • <i>Roam the groups: be present to answer questions.</i> • <i>If someone expresses frustration, empathize without going into detail, e.g., "It is hard, isn't it?"</i> • <i>Then perform the steps outlined in the panel to the left.</i>

OPTIONAL ACTIVITY: THE MULTICULTURAL POWER CONTROL WHEEL

On the next page is an example of the familiar Power and Control Wheel: it is however adapted to meet the needs of who serve immigrant victims of domestic violence.

After examining the wheel, the group can consider selecting any group from the following list:

African American

Amish

Appalachian

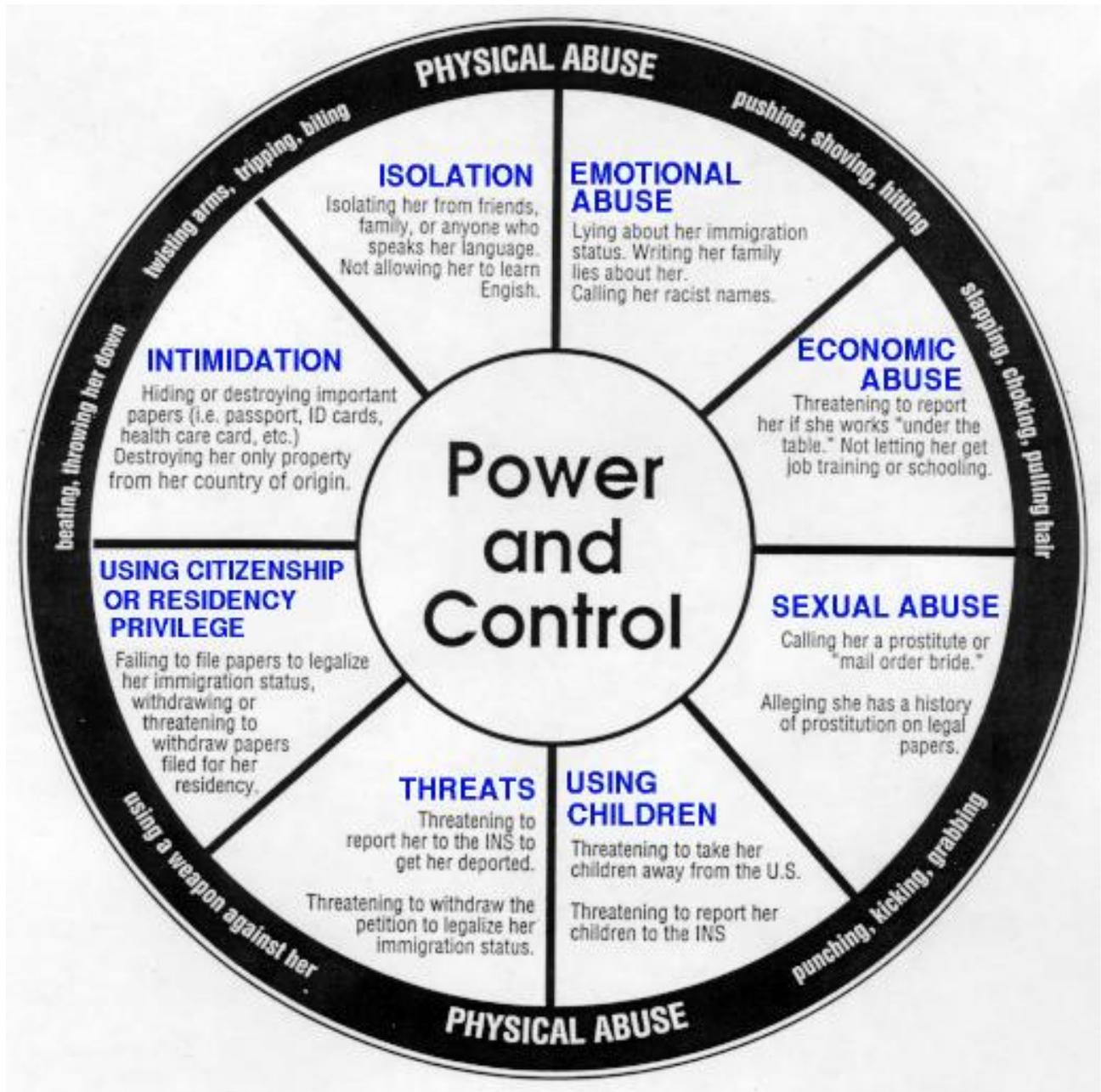
Gay/Lesbian/Transgender

Latinos

People with disabilities

Draw a blank wheel either below or on a blank sheet. Try to come up with rubrics and examples for the wheel that might be appropriate for the members of the group selected from the list above, adapting the wheel to meet the needs and concerns of that group.

IMMIGRANT POWER AND CONTROL WHEEL



If preferred, use the gay/lesbian/transgender Power and Control wheel. Two different wheels are available at http://www.ncavp.org/backup/document_files/DVWheel.pdf or at http://www.ncdsv.org/images/Lesbian-Gay_PC_wheel_NCDSV.pdf

3.22 HIGH CONTEXT CULTURES 3.23 LOW CONTEXT CULTURES		
Background	Slides	Trainer Tips
<p>We make assumptions. For instance, a victim of a mugging will tell us what happened.</p> <p>Not necessarily. An Amish or Appalachian victim of crime might hide the crime to protect the community. An African American or third generation Latino might be afraid to speak up out of fear of what law enforcement will do. A gay victim may also be afraid to give a full report, thinking he will not be taken seriously.</p> <p>Yet the victim might, in fact, be communicating clearly in nonverbal ways characteristic of a subculture, just as immigrants from high-context cultures might do.</p> <p>Becoming sensitive to the fact that communication does not always take place in words has long been a fact of life for psychologists and counselors. All areas of victim services can benefit from such knowledge and training.</p>	<p>High-context cultures</p> <ul style="list-style-type: none"> • Less verbal • Social “rules” unwritten • Strict social boundaries • Relationships may matter more than work • Outsider vs. insider status important • Complex interpersonal networks • Deference to authority <p>Low-context cultures</p> <ul style="list-style-type: none"> • Rules for social interaction clear/explicit • More flexible social boundaries • Work may be more important than relationships • Tasks broken down, analyzed • Relationships may be short <p>The critical difference for victim services between these two points on the continuum of culture is this: in America, we have a tendency to verbalize our feelings, plans and reactions. In many cultures, the norm is to communicate more in nonverbal ways.</p>	<p>After introducing high-context cultures, give Japan as an example of such a culture, which is traditionally somewhat closed to outsiders--foreigners.</p> <p>Ask the <i>audience</i> for an example of a low-context culture. Someone will almost always realize that American culture is a classic example of a low-context culture.</p> <p><i>When time permits</i>, the author likes to play the beginning of a tape here, a small segment about high-context vs. low-context culture that ends with an American provider's experience in an Alaskan village. The name of the tape is <i>Conversations for Three: Communicating Through Interpreters</i>. (See ordering information at the end.)</p> <p>If desired, print and pass out the following page on colored paper.</p>

THE MESSAGE

Research has shown that most of a message is delivered through nonverbal means:

- 7 percent of the message is conveyed by actual words or content.
- 38 percent is transmitted by tone of voice and volume of speech.
- 55 percent is delivered via non-verbal information, such as facial expressions, posture, hand gestures, and how you carry yourself.

Ohio State University
101 Tips for Effective Presentations

<http://feh.eng.ohio-state.edu/Design-Project/References/101%20Tips%20for%20Effective%20Presentations.htm>

3.24 STEREOTYPES		
Background	Slides	Trainer Tips
<p>This slide exposes a core concept in cultural competence.</p> <p>In victim services, health care and other areas of community service, it is helpful to be able to <i>generalize</i> about an underserved population without <i>stereotyping</i>.</p> <p>But it is also difficult to do so.</p> <p>A stereotype causes harm, directly and indirectly, because it paints a group with a broad brush, is typically negative and arouses negative expectations. The intention behind a stereotype is often to criticize.</p> <p>There can be no room in victim services for uttering remarks that stereotype any group.</p> <p>Tolerance educators report that by the age of 12 children already have stereotypes...</p>	<p>STEREOTYPES</p> <ul style="list-style-type: none"> • Characterizing or labeling social or ethnic groups on the basis of preconceived, usually negative, labels without regard to accuracy, individuality or humanity. <p>DISCRIMINATION</p> <ul style="list-style-type: none"> • An individual or group's words, acts or failures to act that may violate the dignity and human or social rights of an individual or group of people. <p>Ask what a stereotype is. Discuss the concept. Be clear, however, that a generalization is a broad statement that is not intended to be overly inclusive. In community services, a generalization is typically intended to provide information that may be helpful or interesting. There is at least some basis in fact behind most generalizations.</p> <p>A generalization allows for exceptions. It does not degrade whole groups. It is not intended to insult the dignity of any person or group.</p>	<p><i>Ask: We know that African Americans have higher rates of hypertension—high blood pressure—than white Americans. Is that a stereotype?</i></p> <p><i>Why not?</i></p> <p><i>What is an example of a stereotype? Of a generalization?</i></p> <p><i>Let's look at the stereotype of the "lazy Mexican" from the cartoons of our childhood. How well does it stand up in reality? How did it start?</i></p> <p><i>Ask: True or False? By 2050, one half of the U.S. population will be a minority.</i></p> <p><i>That's true. So after 2050, whites will be a minority. Something to keep in mind...</i></p>

OPTIONAL ACTIVITY

STEREOTYPE OR GENERALIZATION? YOU DECIDE

Mark an "S" by the sentences you believe to be stereotypes.
Mark a "G" by sentences you believe to be generalizations.

1. Arabs are violent.
2. Latinos don't really want to learn English.
3. Latinos suffer from higher rates of obesity than non-Latino white Americans.
4. Homeless people often smell funky.
5. You can't get a straight answer from an African.
6. It's frustrating to help undocumented victims of abuse because they just go back to their abusers.
7. Latinos are late for appointments or just don't show.
8. Vietnamese children obtain higher scores on standardized tests in math and science than Latinos, whites or African Americans.
9. Asian children are very intelligent and hard-working.
10. Latinos from Central America and Mexico have lower levels of education and literacy than other Latinos or whites.
11. Muslims follow a terrorist religion.
12. People with disabilities get too many breaks.
13. The term "macho" is often used to describe over-aggressive, controlling males.
14. Many Asians find it hard to say "no."
15. Most gays are filled with self-loathing.
16. Amish teenagers run wild during "Rumspringa."

COMMENTARY FOR TRAINERS

1. *Arabs are violent.* This statement is a stereotype. It paints a vastly complex group of people with a broad brush, has no basis in fact (Arabs are not more violent than other people) and tarnishes the reputation of an entire region and its inhabitants as well as many immigrants to the U.S.
2. *Latinos don't really want to learn English.* A stereotype. Advocates and nonprofits that serve immigrants report that the overwhelming majority of Latinos who speak limited English wish to speak fluent English but experience the following barriers: they may be working two to three low-wage jobs to support their family, do not know where to find classes, may not be able to afford classes, encounter long waiting lists for free or low-cost classes, lack transportation, find that public transport to classes takes two hours each way, lack child care, and/or are too exhausted from overwork in demanding jobs for such classes.
3. *Latinos suffer from higher rates of obesity than non-Latino white Americans.* A generalization. The intent is medical/educational, the description is neutral—not charged with values—and the statement is supported by medical research.

4. *Homeless people often smell funky.* Probably a generalization. This may not be a scientific comment, but it is a colloquial generalization that might or might not hold any intention of stereotyping. It states "often," not "always," sounds descriptive and could be based on the personal experience of the person who makes the statement. It sounds like the sort of candid statements often made in private by some providers.
5. *You can't get a straight answer from an African.* A stereotype. No exceptions are allowed, the information is negative, is applied broadly and has no basis in fact.
6. *It's frustrating to help undocumented victims of abuse because they just go back to their abusers.* A borderline case. The statement does not allow for exceptions and is negative, yet it also reflects a harsh reality that is faced (and voiced) by many who work in domestic violence because housing, financial assistance, food stamps and other resources are not available for many undocumented victims due to their lack of legal status. The statement leans toward a stereotype (because it overgeneralizes) even though it is not intended as such.
7. *Latinos are late for appointments or just don't show.* A stereotype. Though based on a cultural fact often noted in community services, it allows for no exceptions and as a bald statement seems to reduce a whole people (from over 20 countries) to a scheduling problem. Indeed, no cultural factors or logistic factors are mentioned (such as cultural tendency to lateness, cultural habits in health care coming from countries where appointments do not exist and only walk-ins are allowed care, lack of transportation, lack of child care, lack of an ability to navigate public transportation effectively, language barriers that make it hard to call ahead and cancel an appointment, etc.)
8. *Vietnamese children obtain higher scores on standardized tests than Latinos, whites or African Americans.* This is a generalization. It is based on fact, quite specific and apparently not intended to smear a brush against a group.
9. *Asian children are very intelligent and hard-working.* A stereotype. It bundles all Asian children together (Indians, Chinese, Koreans, Indonesians, Pakistanis...), allows for no exceptions and creates expectations that the children themselves often suffer from.
10. *Latinos from Central America and Mexico have lower levels of education and literacy than other Latinos or Whites.* A generalization. This information has been reported on by the U.S. Census Bureau, among other agencies. It is descriptive, specific and educational in intent.
11. *Muslims follow a terrorist religion.* A stereotype. It has no basis in fact, insults an entire religion and is clearly intended to do so. In the summer of 2005, a Washington, D.C. radio host was fired for making this type of statement and for harshly refusing to recant it.
12. *People with disabilities get too many breaks.* A stereotype. It is an opinion disguised as a factual statement that is insulting to the struggles of those with disabilities to lead normal, productive lives and intentionally smears them.
13. *The term "macho" is often used to describe over-aggressive, controlling males.* A generalization. Clearly it states that the term is *used* to describe such males,

not that it *means* that such men are over-aggressive and controlling. In fact, for many Latinos the term means something completely different (e.g., a strong, responsible male provider who takes good care of his family) so this statement was educational in intent and specific.

14. *Many Asians find it hard to say "no."* A generalization. Although describing a broad group, the statement is based on cultural facts and uses the disclaimer "many," so as not to overgeneralize.
15. *Most gays are filled with self-loathing.* A stereotype. Although the word "most" is used, the statement still generalizes far too broadly and appears overly negative without a factual justification.
16. *Amish teenagers run wild during "Rumspringa."* A stereotype. Only a certain minority percentage of Amish teenagers engage in this activity. Those who do by no means all run "wild." The statement is based on neither knowledge nor facts.

3.25 EXAMPLES OF STEREOTYPES

Background	Slides	Trainer Tips
<p>If statements like the one quoted in this slide come out of the courts of California, one can well imagine what is being said in courts across the country....</p> <p>Mixing up Chinese and Koreans (among other Asians), as one judge does here, is painfully common.</p> <p>In the mind of the Korean wife, this comment might be rather similar to referring to an American beating up his wife as "an old Canadian custom." It makes no sense.</p>	<p><i>Well, don't you expect that in this type of culture?"</i></p> <ul style="list-style-type: none"> • Judge to an attorney representing a woman of color who applied for a protection order after she had been beaten and had a gun held to her head. <p><i>"An old Chinese custom," another judge called domestic violence when a Korean couple was involved.</i></p> <ul style="list-style-type: none"> – "Advocating Equal Justice for Women and Men in the California Courts. Final Report of the Judicial Council of California Advisory Committee on Gender Bias in the Courts," April 1996. <p>The comments are self explanatory.</p>	<p>Have a participant read these quotes out loud and let the audience react.</p>

3.24 CULTURE IN APPALACHIAN OHIO: An Example of Generalizations (OPTIONAL)

Background	Slides	Trainer Tips
<p>In cultural competence trainings, typically we do not give <i>advice</i> about how to work with specific cultures. Sometimes, however, we make <i>generalizations</i>.</p> <p>Why would the Ohio Office of Criminal Justice Services be interested in offering the generalizations summarized on this slide concerning Appalachians? Presumably, due to authentic concern about family violence. So the intention behind such generalizations is <i>educational</i>, whatever the result.</p> <p>What would a typical staff person in victim services think about the information shared in these bullets?</p> <p>What about an Appalachian woman?</p> <p>An Appalachian man?</p>	<p>Issue: Domestic violence (DV) Cultural concerns:</p> <ul style="list-style-type: none"> • DV often seen as a family matter, not a crime. • A traditional view is held of male as head of household. • There may be a social stigma to report DV. • Law enforcement may minimize/ make fewer arrests. • Culture of hunting: leads to more “not guilty” pleas (so as not to lose guns). <p style="text-align: center;">OHIO OFFICE OF CRIMINAL JUSTICE SERVICES</p> <p>What is the <i>value</i> of the types of generalizations seen in the bullets?</p> <p>What is the <i>danger</i> of making such generalizations?</p> <p>How can we take advantage of generalizations and avoid the disadvantages?</p>	<p>Get in-depth cultural competence if possible.</p> <p>Every trainer harbors prejudice, and a training of 3 to 5 days allows us time and a safe setting to explore our biases in more depth and detail than a short training.</p> <p>Meantime, be careful to support the concept of making occasional generalizations about a population if they are intended to support victim services—while being clear about the risks of even the most well-intentioned generalizations.</p> <p>Any generalization can offend someone, somewhere.</p>

UNIT 4: OUTREACH IN VICTIM SERVICES

Balancing Outreach and Services

The end of the training day is approaching, so it is important to be sensitive to two issues: time and tiredness.

Participants may be growing weary if no panel is planned, since mid-afternoon is when the human body and mind begin to droop. Sometimes it is a good idea to give an extra five-minute break if the trainer sees that the group is restless or daydreaming. Optional slides should be skipped if tiredness is a visible problem, in order to arrive at the group activity as soon as possible. In general, activities engage participants more than listening to a trainer.

If no panel is planned, try to include the other optional activity (or activities) suggested in this manual or found elsewhere by the trainer.

Ultimately, however, no matter how tired the participants, one important point must be made in this unit. The point is this: there is little practical effect in performing outreach unless culturally competent services are in place. For example, if outreach is performed to the Asian community but no Asian staff members works at the agency doing the outreach, then language barriers may arise when the victim first arrives at the agency, or she may not trust the staff, or she may be offended by how staff treat her.

Outreach must develop in tandem with culturally competent services at every step. It is not unusual for a well-meaning agency to translate its brochures into Spanish or other languages and then, when non-native speakers phone the agency (thinking that staff will speak that language), no one at the agency understands the caller or has any idea what to do.

This common problem is revealing. Trainers should address it at the beginning of this unit and emphasize it.

4.1 OBJECTIVE 3 4.2 TIME FRAME		
Background	Slides	Trainer Tips
<p>We have reached the third and final objective of this training.</p> <p>So far, participants have identified vulnerable populations in their area. They have planned how to handle language barriers. They have selected effective strategies to overcome cultural barriers.</p> <p>Now it is time to turn to developing an outreach plan.</p> <p>Outreach will depend on the vulnerable populations present in the community, the resources of the agency, local needs and agency priorities. There is no one-size-fits-all approach.</p>	<div style="display: flex; align-items: flex-start;"> <div style="flex: 1;"> <p>4.1 Describe components of an effective outreach plan for cultural and linguistic minorities.</p> <p>4.2</p> <ol style="list-style-type: none"> 1. Short-term strategies 2. Intermediate-term strategies 3. Long-term strategies <p><i>No effective outreach can occur before culturally competent services are in place. Why? For example, let's say a domestic violence agency translates a brochure into Spanish. Someone calls in who speaks only Spanish but no one at the agency speaks Spanish or can handle the call... So what happens next?</i></p> <p>What could the agency do instead? (Possible answers: Hire a bilingual staff member. Set up a contract with a telephonic interpreter company. Collaborate with other agencies to create a language bank and so forth.) Nevertheless, without effective outreach, victims may fear to seek help from victim services.</p> </div> <div style="flex: 0.2; text-align: center;">  </div> </div>	<p><i>"Think of cultural competence and outreach as two palms of the same handclap."</i></p> <p>Trainer can hold up hands to clap lightly, then add:</p> <p><i>"Culturally competent services and outreach must develop in tandem, not separately."</i></p>

4.3 SHORT-TERM STRATEGIES 4.4 GENERAL SHORT-TERM STRATEGIES		
Background	Slides	Trainer Tips
<p>Outreach is complex. There are many factors to consider.</p> <p>Part of the concern is about prioritizing.</p> <p>Short-term strategies are the highest priority at first, but intermediate and long-term efforts pay off richly down the road.</p>	<p>4.3 Changing people’s cultural perspective is difficult to do. It takes time. In underserved communities, word-of-mouth is often a key dimension of outreach. Word-of-mouth may spread quickly after a first contact with law enforcement and victim services.</p> <p>Let’s look at immediate steps to create positive word-of-mouth.</p> <p>4.4 Partners: Have a list of agencies that serve cultural/ethnic minorities to call on at times of need.</p> <p>Language: Have interpreters available for LEP and deaf. Order multilingual brochures online.</p> <p>Cultural mediators: Have a bank of volunteer or staff mediators to call on, even at short notice.</p> <p>Resources: Pool resources in an area everyone knows, e.g.: bilingual materials, translations of legal/court orders, books, articles, community profiles.</p>	<p>Move through these points quickly. Time is running out. The idea is simply to give examples of what is possible.</p> <p>Participants will shortly have an opportunity to think about the types of strategies that would make sense for them in small groups, using their handouts.</p> <p>Ask participants to keep in mind, as they go along, what outreach strategies might make most sense in their area of victim services and their local community.</p>

4.5 WHERE TO START? AT HOME!		
Background	Slides	Trainer Tips
<p>When people first think of outreach, they think of the community.</p> <p>But it helps to start at home. Word-of-mouth begins when a victim first makes contact with a service agency.</p> <p>Just as important, <i>our workplaces send a strong message to every staff member about whether (and how) the organization values diversity.</i></p> <p>Such organizational attitudes deeply affect what happens in the field. A culture of "boys will be boys" affects how a first responder addresses a rape victim, regardless her ethnicity or cultural background.</p> <p>We start with ourselves, not the victim.</p> <p>We begin with our organization, not outside groups.</p> <p>This is the journey.</p>	<p>Reception area</p> <ul style="list-style-type: none"> - Multilingual or diversity welcome posters - Diversity of faces representing the community (brochures, pictures on walls...) - Use multicultural decorations, magazines - "I Speak" posters/"I Speak" cards (to identify language) <p>Telephone</p> <ul style="list-style-type: none"> - First impressions: Are front-line staff trained? - If bilingual brochures are given out, who picks up phone? - Contract can be set up for telephonic interpreters - Bilingual voicemail messages? <p>Staff</p> <ul style="list-style-type: none"> - Are all the faces White? - Are smiles friendly? - What about handshakes? 	<p>Ask the audience for examples of things that their organization has done in the workplace (especially in the reception area) that shows how they value and support diversity.</p> <p>Ask for examples of workplaces where a physical environment suggested the opposite of valuing diversity. (They don't have to give names—just mention the type of organization.)</p> <p>Discuss: what makes a difference when victims walk in the door? What makes people from diverse backgrounds feel welcome?</p> <p>The last point about handshakes is a trick question. Not all men will shake hands with women or vice versa. Much depends on the culture and/or religion of the victim. Some people bow.</p>

4.6 LEP AND DEAF VICTIMS (OPTIONAL SLIDE AND DEMONSTRATION ROLE PLAY)		
Background	Slides	Trainer Tips
<p>LEP and deaf/hard of hearing are among our most vulnerable victims of crime.</p> <p>Except for immediately medical assistance, interpreters may be the single most vital need they may have after a crime—and often they need interpreters even to receive safe medical services.</p> <p>Not everyone knows that almost all 911 services across the country have access to both interpreters and assistance for the deaf and the mute. However, depending on the language, service and time of day, it may take anywhere from 30 seconds to several hours to find an interpreter for a particular spoken language.</p> <p>Larger companies have a better response time than others. Each 911 can contract with a separate company. Find out which company has the contract in the trainer's area and investigate its performance.</p>	<p>Remember that:</p> <ul style="list-style-type: none"> – 911 has access to interpreters and TTD/TTY 24/7 – Tell LEP victims to identify their language FIRST when they call 911 or police – Always call in a bilingual first responder/interpreter/sign-language interpreter where possible – In small communities, the interpreter may know the victim—that can be a problem – <i>Do not allow male family members or friends to interpret for female victims of crime</i> – Avoid family members in general as interpreters <p>No effective services are typically possible to the deaf/hard of hearing or LEP victims of crime without the assistance of an interpreter.</p>	<p>You may try a demonstration if you like. You are a victim. Have a police officer volunteer. Tell the group what you are doing first, but send the police officer out so that he or she does not hear.</p> <p>Now: accost the officer and frantically try to communicate <i>without words</i> that you were mugged and beaten in the street by your ex- boyfriend, who has a gun. You try to communicate how terrified you are that he is going to kill you. (If you are a male trainer, invent a scenario based on being mugged by a tall white man dressed in a gray sweat suit who beat you up so hard that you may have internal injuries. But you don't have a cell phone or change to call 911.)</p> <p>Act it out. Then discuss. Does the police officer guess exactly what happened? How does he handle the situation? What worked? What didn't? Why?</p>

4.7 LAW ENFORCEMENT (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>We have stereotypes. We're human.</p> <p>Victims are human. They have stereotypes.</p> <p>In particular, many different cultures and underserved populations are likely to have stereotypes about police. (Some may have stereotypes about counselors.)</p> <p>Law enforcement may be the first face that the victim sees after a crime, and the impression made will be a lasting one. Here is a place to invest conscious effort to be sensitive and careful.</p>	<ul style="list-style-type: none"> • For many populations, law enforcement may be seen as “the enemy.” • Victims may have their own stereotypes about police. • State clearly that you are there to help. • Immigration victims may think police and Immigration are the same or will deport them. • One insensitive reaction may deter the victim from seeking services or pursuing justice. <p>First impressions should not be trusted.</p> <p>But for many victims of crime, first impressions of law enforcement will have an indelible impression. They count.</p>	<p>If many police officers are in the audience, solicit ideas about what they could do when they arrive and find themselves serving a crime victim from a culture or group that is new to them.</p> <p>This slide should obviously not be included if few participants in law enforcement are part of the training.</p>

4.8 FIRST RESPONDERS AND IMMIGRANTS (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>Immigrants, and particularly undocumented immigrants, may be more afraid of the police than almost any other group.</p> <p>Many come from countries where the police are brutal and the government is not to be trusted.</p> <p>In addition, many others are terrified of deportation.</p> <p>Women who are battered are extremely afraid in many cases that their batterers (who are often legal immigrants) will either report the victims to Immigration and/or escape with the children leaving the woman culturally stranded for he speaks English and she does not (again, in many cases).</p> <p>Others are terrified that if they report the batterer and he is convicted, he will be deported and she will lose his financial support for the children. As it happens, that fear may indeed be founded.</p>	<p>Reassure victims...</p> <ul style="list-style-type: none"> - Stress that everything is CONFIDENTIAL. - Know that an undocumented immigrant victim will not normally be deported for calling police or domestic violence agencies (it is very, very rare). - If a batterer or a criminal has threatened to report to Immigration that the victim is undocumented, reassure the victim that deportation is highly unlikely. - If a domestic violence victim is married, even undocumented, she/he might be able to get a green card: call an immigration lawyer immediately. - With a qualified attorney, that victim may have other legal rights she/he does not suspect. 	<ul style="list-style-type: none"> • <i>Smiles are international.</i> • <i>Good will can be sensed, in almost any culture.</i> • <i>Good will is harder to fake across cultures...</i> • <i>Stress that in victim services, providers should go with their gut. If they feel something is wrong, it probably is.</i> • <i>Ask about what types of behavior we could use to reassure victims from any underserved population that we are there to help and mean no harm.</i>

4.9 BUILDING BRIDGES WITH POLICE (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>This quote is self explanatory and simply reinforces what came before.</p>	<p>Victims of domestic violence in these communities... may face acculturation problems and racial, sexual, and economic oppression in their new social setting, after already experiencing major social upheavals and political oppression. ... Services provided by the criminal justice system received mixed ratings from the study participants. Simply put, <i>when police officers responded with sensitivity, the women reported positive experiences.</i> However, when the police response was perceived as insensitive, the women viewed the experience as negative.</p> <ul style="list-style-type: none"> • <i>Kirsten Senturia et al, “Cultural Issues Affecting Domestic Violence Service Utilization in Ethnic and Hard-to-Reach Populations”</i> 	<ul style="list-style-type: none"> • <i>As always, don't spend much time on a quote.</i> • <i>Use this slide only if no panel is appearing in the afternoon.</i> • <i>Use it only if a number of participants from law enforcement attend.</i>

4.10 INTERMEDIATE STRATEGIES		
Background	Slides	Trainer Tips
<p>Outreach becomes more and more complex with longer-term strategies.</p> <p>How committed is the agency? The greater the number of higher-up personnel and administrators who attend such trainings, the more likely things are to change. That is why it is so important to have everybody come to cultural competence training. Not just first responders, or providers and front-line staff. <i>Everyone.</i></p> <p>Without resources, investment and buy-in, change at an organizational level is difficult to achieve.</p> <p>So, again, we start at home. With no change at our workplaces, no effective outreach plans are possible.</p>	<ul style="list-style-type: none"> • PARTNER WITH COMMUNITY-BASED AGENCIES that serve the communities: the strategy of choice. • RECRUIT STAFF from the communities served. • PROVIDE effective, culturally competent services. • TRAIN STAFF in cultural competence. • TRAIN OUTREACH WORKERS from the communities. • WRITE A GRANT PROPOSAL requesting funding for staff training. • WORK WITH PARTNERS AND MULTICULTURAL STAFF to develop an in-depth outreach plan. 	<ul style="list-style-type: none"> • <i>Remember: facts don't change people. Attitudes do.</i> • <i>Sometimes facts change attitudes, but not often.</i> • <i>Discussion can change us. Sharing stories often will.</i> • <i>Again, move through these points quickly. Participants will be working with this information shortly in small groups where there is more of an opportunity to change, to grow, to look at things in a slightly different way.</i>

4.11 CREATIVE STRATEGIES (OPTIONAL SLIDES)		
Background	Slides	Trainer Tips
<p>The only purpose of this slide is to give examples of how creative the thinking can be in performing outreach.</p> <p>This slide also illustrates how complex the underlying issues can be.</p>	<ul style="list-style-type: none"> • Recently we went to a woman's home, and we were doing a home visit with her. The husband was asking about jobs. The husband would come and ask me questions, and that gave me access to spend more time with the woman because they knew I was an employment specialist. They didn't know I was a battered women's employment specialist. (Director, ethnic-specific agency) • We [went to the home of the women who were abused] regularly because that was the only way we could see them. So sometimes if women weren't allowed to leave their homes, we would pose as social service providers from another agency and say we were there to talk to them about food stamps. (Advocate, pan-refugee agency) 	<p>Although this is a slide to skip if time is short, it is a truly effective illustration of what is possible. The slide should only be used in a full day training (no panel).</p> <p>At the same time, if this slide is used, note that there are ethical questions involved.</p> <p>Was the behavior of these providers deceptive? Inappropriate? Since there is no easy answer, let the group decide (if time permits).</p>

4.12 LONG-TERM STRATEGIES 4.13 INVESTING RESOURCES		
Background	Slides	Trainer Tips
<p>Long-term strategies cost real time and money but the old adage is true: you get what you pay for.</p> <p>Print ads for multilingual newspapers and periodicals will often (but not always) be translated at no cost by the publications themselves, if they support the purpose of the ad.</p> <p>Multilingual radio and TV stations are springing up everywhere. In general, support of the local government and services, they might translate and air PSAs to show their commitment to the community and also how they believe their community is composed of law-abiding residents and citizens who wish to cooperate with law enforcement, the justice system and victim services.</p>	<p>4.12 General outreach:</p> <ul style="list-style-type: none"> - Host community events such as a fair, with ethnic food and entertainment. - Post fliers, brochures, etc., in ethnic grocery stores, services. - Place PSAs in ethnic media. - Speak at faith-based organizations. - Host conferences on cultural competence. <p>4.13 Set up:</p> <ul style="list-style-type: none"> • An advisory board. • A county-wide coalition. • A language bank. • A brochure team (to create educational materials designed for the target population.) • A multilingual brochure team (instead of translating, create special brochures.) <p>In general, food and fun appeal to everyone, from just about everywhere. In addition, best practices strongly endorses placing outreach fliers in local stores and services and setting up coalitions and advisory boards. These are strategies tested in the field and found to be helpful.</p>	<ul style="list-style-type: none"> • <i>Move through these quickly. They are examples of effective strategies.</i> • <i>Ask what ethnic fairs or celebrations participants have witnessed in their community.</i> • <i>Could any such events be adapted or co-opted for the agency's outreach purposes?</i> • <i>Mention that some counties, for example, hold multicultural health fairs and international days.</i> • <i>Ask what kinds of ethnic stores and services exist in their region. Had they thought about leaving fliers there? Why not?</i>

REDUCING LEP/DEAF REVICTIMIZATION IN COURTS (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>What happens in court to victims of crime who are LEP or deaf/hard of hearing has perhaps not been quantified in research. But anecdotal reports are horrifying.</p> <p>People have gone to jail due to poor interpreting. (So the crime victim will not see the real perpetrator imprisoned.)</p> <p>Guilty defendants have filed successful appeals due to the courts' failure to use qualified interpreters.</p> <p>Victims have been questioned inappropriately. Their stories have been misunderstood.</p> <p>All kinds of things can and do go wrong without qualified interpreters and these incidents can contribute to revictimization in court.</p>	<p>Qualified Interpreters</p> <ul style="list-style-type: none"> • Increase pool of certified interpreters • For all legal/court sessions, NEVER use family, friends, children <p>Victim fear</p> <ul style="list-style-type: none"> • Do they know interpreter? (May not speak openly...) • Abusive partners have been asked to interpret in <u>court</u> for victim! <p>Cultural mediation</p> <ul style="list-style-type: none"> - Judges, attorneys, police: can ask interpreters for cultural information. - Trained interpreters can provide such information <p>Untrained interpreters</p> <ul style="list-style-type: none"> - May approach/socialize with defendants - At times will offer legal advice - May harbor prejudice (e.g., battering is okay) - May not show up 	<p>Whether or not to present this information will depend not only on time but on the needs and representation of the participants. (How many are from the courts or attorney's offices?)</p>

4.14 OUTREACH CONCERNS: INTERNAL BARRIERS (OTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>In attempting to reach out to particular groups, it will become extremely important to draw on the experts: the specialists.</p> <p>This slide is only one small illustration about the internal barriers that may lead a crime victim either to fail to report a crime, to pursue justice or to seek services.</p> <p>Simply internalizing stereotypes about one's own group can lead to a sense of helplessness in the face of crime. "I deserve it." "Why would anyone care? I'm just a"</p> <p>Only the specialists who work locally with particular groups will generally have a deeper concept of the internal barriers that certain groups of crime victims may face, both to reporting crime and seeking help afterward.</p>	<ul style="list-style-type: none"> • Misunderstanding about family violence • Stigma • Lack of knowledge of legal/social services system • Fear of shame, dishonor • Fear of loss of extended family/community by reporting crime • Desire to protect the family • Internalizing stereotypes <p>Trying to get the word out about the importance of reporting crime and seeking help after a crime will depend on the culture of the group one is reaching out to.</p> <p>How does a particular social group look at a crime? At itself? At government services?</p> <p>What particular fears does this community have?</p> <p>What role does the family play? These are all complex questions for which there is never a single answer, even within one small community. We are all individuals, but we all fit somewhere into parts of our social fabric.</p>	<p>Not surprisingly, some of the most difficult barriers that stand between a victim and receiving help from victim services are within the victim's psyche, regardless of culture.</p> <p>However, cultural issues do affect those barriers, often intensely.</p>

4.15 FAITH IN ACTION (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>One of the most powerful best practices is to work with a faith-based organization that directly serves its own community.</p> <p>In part, the close connections they have with their community stem from trust. This trust seems to transcend cultural and international barriers.</p> <p>Regardless of how anyone feels about a particular faith or religion, there is no arguing with success. Outreach efforts that work with faith-based organizations typically report high levels of success.</p>	<p>“One of the things that I've done in the Samoan community really works. We have a husband and wife that are in a [domestic violence] situation. In the Samoan community, they look up to the pastor. The pastor actually has power. And if there is any problem in the marital thing, they always go to the pastor. I work with the pastor and the wife. So they bring them to the parenting class. We talk about domestic violence, everything. The guy actually goes to the batterer's treatment, and the woman comes to us so we provide them support. And at the same time, they go to the parenting class. And we don't just talk about domestic violence. We talk about all kinds of stuff, discipline, communication with the kids, better relationships, all kinds of things.” (Advocate, pan-Asian agency)</p> <p>This is just one example of the extraordinary outreach work performed in conjunction with a faith-based organization.</p>	<p><i>Again, quotes, if used at all, should be done quickly.</i></p> <p><i>They serve only as an illustration of a point.</i></p>

4.16 CULTURAL BOUNDARIES ARE DIFFERENT (OPTIONAL SLIDE)		
Background	Slides	Trainer Tips
<p>This slide is a strong reminder of how we take things for granted.</p> <p>But in some cultures, divorce alone is a stigma, though we ourselves don't question it because it is so common.</p> <p>Hence the importance of expanding our horizons and constantly opening our minds to acquire new information and fresh ways of looking at the world and our increasingly diverse communities.</p>	<p>If we are asking people to disclose parts of their private life and we're saying, "Okay, we have none of those things happening to us," why should they want to talk to us? I know a lot of times, women say, "Divorce, how can you do that? Indian women don't get divorced." And [I say], "Who are you talking to? I'm divorced. I was divorced 20 years ago." So [they say], "Oh, you can have a life after that?" And I say, "Yeah. Sure you can." I think a lot of people think those are pieces of information that you don't disclose. Whereas I think it helps you establish yourself in the same sort of human context that she's finding herself in.</p> <p style="text-align: right;">-- Board member, CBO serving Indians</p>	<p>While this slide is optional, it is important for participants to hear diverse voices from the field.</p> <p>Such quotes are voices.</p> <p>Sometimes it is helpful to have a participant (different each time) reading the quotes aloud. It helps to support voice variety and moves the quote away from the trainer.</p>

4.17 EXAMPLE OF A COMMUNITY PARTNER: CRIS		
Background	Slides	Trainer Tips
<p>Just the display of languages in this slide is an impressive indication of the capacity of the organization to respond sensitively to diverse cultures.</p> <p>The trainer was once part of an organization that had up to 14 languages represented on staff. It was the most wonderful workplace experience of her career. The clients, too, came from over 100 countries. Their stories were exciting, informative and rich—working with them, each day felt like an adventure.</p> <p>Such community-based organizations are often the single most valuable tool in the "outreach" toolbox for victim services.</p>	<ul style="list-style-type: none"> • Columbus, OH: Community Refugee and Immigrant Services (CRIS) • Staff speaks 20 languages: Amharic, Arabic, English, French, Fulani, Khmer, Lao, Oromo, Russian, Serre, Somali, Spanish, Thai, Tigrenya, Tuni, Vietnamese, and Wolof. • Offer 24/7 nonprofit interpreter service • CRIS meets the needs of refugee and immigrant populations who have arrived recently, are here in greatest numbers and have greatest needs. 	<p>It is helpful if the trainer can bring an example from the local area of a nonprofit or other community-based organization that serves a particular underserved group or set of groups.</p> <p>Substitute that information for this slide.</p>

4.18 ACTIVITY #4		
Background	Slides	Trainer Tips
<p>This activity closes out the "cultural competence plan." By the end of the activities, participants should have a practical sense of:</p> <ul style="list-style-type: none"> a) Who the underserved populations in their community are. b) How to overcome language barriers when serving limited English speakers and the deaf. c) How to overcome complex barriers of culture for all groups serviced. d) How to think about and prepare for outreach to vulnerable communities. <p>If this is accomplished, the day has met its practical objectives.</p>	<p>Activity packet, page 6, Activity #5.</p> <p>Consider the underserved populations of your community. In small groups, discuss what might be the most effective outreach strategies to reach those populations in your community and note them.</p> <p>See the next page for the instructions.</p> <p>Participants are now tired. Be sure to be very clear when issuing instructions.</p>	<ul style="list-style-type: none"> • <i>Participants may be tired or time may be running short. If necessary, cut this activity down to five or 10 minutes and allow them to go back to their agencies with more time later to do it on their own.</i> • <i>After the activity, ask if they have questions left that were not answered or addressed.</i> • <i>Explain that the panel(s) will be beginning shortly (state at what time).</i> • <i>Outline exactly what will happen during the panel session(s).</i> • <i>Ask if they have any questions about the panel presentation.</i>

CULTURAL COMPETENCE Planning Form: Part 4

Outreach in Victim Services

Short-term strategies

List strategies for reaching out to vulnerable communities that your agency could begin to implement within six months to one year (e.g., translate agency brochure into Spanish and one other language, give a talk at a local Latino church, write a grant to hire an outreach worker from the vulnerable community targeted.)

Intermediate-term strategies.

List strategies for reaching out to vulnerable communities that your agency could begin to implement within 12 to 24 months.

Longer-term strategies.

List longer-term strategies for reaching out to vulnerable communities.

4.19 OBJECTIVES: A REVIEW		
Background	Slides	Trainer Tips
<p>It is important to summarize the day. Ideally, allow participants to do so themselves if time permits.</p> <p>For those trainings that are about to present a panel, however, the day is not over. Yet the objectives should still be summarized. For this will close the trainer's active portion of the day.</p> <p>Therefore, prepare a different closing for the end of the day following the panel discussion. Be sure to jot down notes during the panel to remind the trainer how to summarize the important points at the end of the day.</p>	<p>1. List four strategies to overcome language barriers.</p> <p>2. Discuss three strategies to overcome cultural barriers in outreach and victim services.</p> <p>3. Describe components of an effective outreach plan for cultural and linguistic minorities.</p> <p>Clearly say something to the effect of: "We've come to the end of our three objectives for today, although a wonderful event is still waiting for us—the panel. But in the meantime, we have carefully looked at four strategies to overcome language barriers, three to overcome cultural barriers and we've also considered the components of an effective outreach plan."</p> <p>In closing for the day, find something positive to say that emphasizes the learning that took place or other events of the day. Thank all participants for their time and mention anything else that was positive about the group—their energy, their questions, their enthusiasm... Stress what you learned from <i>them</i>. Wish them the best of luck in their work with victims from underserved communities.</p>	<ul style="list-style-type: none"> • <i>Ask what they learned that was most helpful.</i> • <i>Ask if they have any questions left that were not answered or addressed.</i> • <i>Ask what they would like to see future training on in this field.</i> • <i>Summarize what went during the panels in a minute or two. Then ask what participants thought about the panels. What did they learn that was helpful?</i> • <i>Some trainers like to ask the audience to applaud themselves for their own hard work.</i>

PART THREE

THE COMMUNITY PANEL

HOW TO SET UP A COMMUNITY PANEL

Why Hold a Panel?

Practical Steps

No one expects perfection from a cultural competence trainer. That is because the field of is far too vast for a single person to be an expert in the subject.

In addition, participants often arrive at such trainings with the expectation that they will learn "how to serve Hispanics" or "the trainer is going to tell me everything I need to do when I have an Amish victim in my office."

However, the field of cultural competence strongly discourages offering culture-specific advice in training for a simple reason: no culture is monolithic. Every individual is unique and may or not subscribe to the beliefs, habits, preferences and worldview of others in his or her ethnic or cultural community.

Hence, the idea of a panel. A panel is a wonderful solution that brings authentic, authoritative voices from diverse communities to the table. Participants may also ask them questions about the communities they serve. Here is how to set up a community panel.

Practical Steps

STEP 1

- *Identify the underserved communities you would like to address.*

Which communities are urgently underserved in the trainer's area? What would be of most help to local participants? Let's say, for example, that the trainer has identified African Americans, Latinos, Amish, Asians and people with disabilities as groups on whom the training should focus. Representatives from as many of those groups as possible should be invited.

STEP 2

- *Find representatives who will speak on the panel.*

If the trainer has done his or her homework, there should already be a list of local groups (ethnic coalitions, community-based organizations that serve a particular group, faith-based organizations and so on). The trainer's agency may already have partnerships with some of these groups. Such organizations might be able to offer a speaker or give suggestions about whom to contact.

It is kind and helpful to offer an honorarium to each speaker or each organization if at all possible.

STEP 3

- *Decide on a time for the panel.*

Between 2:00 and 4:00 p.m. for famous reasons of human biology, attention starts to flag a little. So 2:00 p.m. is a good time to break up the routine of the training day by scheduling a panel. But how long? The answer will depend on the number of speakers who agree to come.

In the one-day training on which this training-of-trainers is based, so many speakers were found to represent underserved communities across Ohio that two, one-hour panels were created. This is an admirable achievement, but not necessary. If the trainer has identified five underserved communities and can find four representatives who agree to speak, that is a tremendous achievement. Only 1-1¼ hours will be needed for such a panel.

In general, panels begin with an individual presentation by each panelist. The presentations are typically very short (10 minutes or less). When all participants have finished, a period of general questions and answers follows. Sometimes questions and answers are permitted as the panel unfolds.

A typical panel would last from one to one and a half hours at the discretion of the trainer and planning group. Let's say this particular group and trainer has decided on a panel that will last 60 minutes with four speakers. (Do not include more than four speakers on a single panel.) However, for six speakers or more it is preferable to have two panels, even if they are short.

STEP 4

- *Coach the speakers.*

This is a critical step. With so little time, it's important that everyone understands what is expected. Typically the panel is handled in two ways: through a conference call (go to www.freeconference.com for information about how to set up conference calls between multiple locations at no cost) or by calling the participants one-on-one. For a training of this kind it is probably preferable to call each representative individually within a month of the training.

First, thank the speakers graciously for accepting to be on the panel. Develop cultural competence skills by being warm and friendly and taking the time to develop a sense of connection with the panelist before going straight to business. Then reassure each panel participant that no one expects the speakers to be experts on crime or on victim services. On the contrary, these speakers are considered the experts on their own community and are being consulted for their own knowledge in this area. Stress that the presentations are very short (10 minutes each) and simple.

Speakers should know that the general idea behind the presentations is to help victim services personnel better understand this particular underserved community in order to serve them

more effectively. A "challenges-and-solutions" format could be adopted. In this case, speakers would address:

1. Challenges that victims services face when serving this community.
2. Strategies (solutions) that will help victim services to support crime victims in that community more effectively.

It is often helpful if the speaker can tell a brief story to illustrate a point or issue, and to focus on the positive. Ask, too, if the speaker has any written materials that she/he wishes to share with participants. If so, who would reproduce them? Offer to do so and make arrangements for the reproduction.

It is difficult to caution a speaker about stereotyping his or her own community, but the trainer should know that this has happened. Be alert to the problem.

Ask if the panelist has any questions about the event. Be warm and supportive if they express any nervousness (that is not unusual). If that is the case, reassure them how valuable their information will be to the participants, how the group will appreciate the information and what an important community service they are performing by coming to speak. Suggest that you need them to e-mail you a few sentences about themselves: a mini-bio that includes their name, title and a paragraph about their background. Repeat the date, time and location at the end of the call and offer your phone number in case they have any questions. Ask if they know how to get to the location and if not, make sure that they do.

STEP 5

- *Decide who is the panel moderator.*

The trainer could be the moderator. This is, however, not necessary (and the trainer might appreciate the time off). Anyone with experience in facilitation can lead the panel. The person does not need to be an expert in cultural competence. The moderator's job will be to introduce the speakers, watch out for time, facilitate questions and keep the panel on track.

STEP 6

- *Decide who will contact the speakers the day before the event.*

Someone should phone and/or e-mail each speaker the day before to make sure they are still coming, know how to get there. It is a wise idea to give a cell phone number for emergency contact, if possible.

STEP 7

- *Plan the physical set-up.*

What table(s) will be used? Where will they be set up? Who will set them up? Plan all the details.

STEP 8

- *Hold the panel.*

Ahead of time, the moderator should meet and greet all the participants and let them know in which order they will be speaking. At the scheduled time, the moderator will convene the panel, introduce the panelists and let them each make their 10-minute presentation. Some questions may be asked if they are urgent, but most questions will have to wait for the question-and-answer period after all panelists have spoken.

Moderators should repeat the questions asked in a loud voice unless the participants who ask them have access to a microphone. Then the moderator will signal which panelist is invited to answer the question.

Sometimes a key person will hold up a "5" and then a "10" on signs at the back of the room to indicate to panelists that 5 minutes have elapsed and then 10. After 12 minutes, the moderator should help a panelist who is speaking too long to close the presentation.

At the end (either when questions end or the scheduled time runs out), the moderator will thank the participants graciously for their expertise and information and formally close the session.

RESOURCES

PART FOUR

CROSS-CULTURAL RESOURCES FOR VICTIM SERVICES

CROSS-CULTURAL RESOURCES FOR VICTIM SERVICES

Multilingual posters

For a federal document in 38 languages to help clients to identify their language, that says (as an example), "Check here if you speak Arabic" in both English and Arabic so that a client could point to his or her own language, go to <http://www.usdoj.gov/crt/cor/Pubs/ISpeakCards.pdf>.

While this document is not a poster per se, the material can be downloaded at no cost, then printed and laminated to be used as posters.

The Massachusetts Department of Public Health has similar "I Speak" sheets available on its web site in 31 languages. It states: "You have a right to a medical interpreter at no cost to you. Please point to your language. A medical interpreter will be called. Please wait." The web site is <http://www.state.ma.us/dph/omh/interp/interpreter.htm>; click under the section titled "DPH Translation Services Poster."

A state jobs site in Florida has signage information available in 21 languages via the Internet. It reads "Attention! If you do not speak English, or if you are deaf, hard of hearing, or sight impaired, YOU can have interpretive and translation services provided at no charge. Please ask for assistance." in 21 languages. However, be careful about this accuracy of this poster. Download from <http://www.floridajobs.org/PDG/PostersforEmployers/IS%20Poster%2011x17.pdf>

To obtain a more attractive poster in 17 languages stating that an organization offers interpreters, go to www.macmhb.org or call 517-374-6848. (Go directly to <http://www.macmhb.org/LEPDescr.PDF> for details on the posters. Go to https://macmhb.org/Order_Forms/LEPKit_FRM.htm to place an order.) This resource is not free: the whole kit costs \$89 but it may help put an organization in compliance with both Title VI of the Civil Rights Act and state or local language access laws. The kit includes not only four posters but a binder with "I Speak" cards (cards stating what language the client speaks and the correct spelling in English of the client's name—which helps to facilitate locating a client's file) in 17 languages. Appointment cards in these languages are available separately.

Multilingual welcome posters (that is, posters saying "Welcome" in many languages) can be purchased at either <http://www.schofieldandsims.co.uk/prodpost.asp?ID=651> or <http://socialstudies.com/c/@OxOiY3RsWnnUs/Pages/product.html?record@TF14140+af@ep>.

Multilingual Appointment Cards and "I Speak" Cards

For appointment cards in 17 languages, go to the web site mentioned above: www.macmhb.org (or call 517-374-6848). There is a charge for these cards.

For "I Speak" cards to give to clients that identify the client's language and correct spelling of his or her name, go to http://www.dss.cahwnet.gov/civilrights/ISpeakCard_1304.htm

Any office can print these cards from the web site at no charge: instructions are given on how to print and laminate the cards. The cards are available in nine languages.

Cultural calendars

An ethnic wall calendar that lists multicultural holidays and religious/cultural festivals is available by placing an order at <http://www.tcm.com/calendar>. The calendar includes explanations of holy days and festivals that might be helpful to providers. Important festivals are highlighted, and a one-page summary table of religious days is provided. The calendar includes 12 original ethnic artworks and covers dozens of cultures. The cost is \$14.95 and \$3.50 in shipping charges. For a less detailed calendar (2002-2004) at no charge that lists ethnic religious holidays and observances, with some very brief explanations, go to <http://www.brown.edu/Administration/Chaplains/nccjcal.pdf>.

Title VI of the Civil Rights Act

No person in the United States shall, on ground of race, color, or national origin, be excluded from participation in, or be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.

Title VI of the Civil Rights Act of 1964

Department of Justice (DOJ)

For legal and court interpreters and interpreters for the police. For general information, go to <http://www.usdoj.gov/crt/cor/13166.htm>. For a copy of the DOJ policy guidance on Title VI of June 18, 2002, go to <http://www.usdoj.gov/crt/cor/lep/DOJFinLEPFRJun182002.htm> or <http://www.usdoj.gov/crt/cor/lep/DOJFinLEPFRJun182002.pdf>.

For other federal agencies' policy guidance statements, go to
<http://www.lep.gov/agencyguide.html>.

Department of Health and Human Services (HHS)

For interpreters in health and human services. For general information on serving LEP residents, go to <http://www.hhs.gov/ocr/lep/>. For the policy guidance on how recipients of Federal funding through HHS are obligated to respect Title VI, a guidance issued on August 4, 2003, go to <http://www.os.dhhs.gov/ocr/lep/revisedlep.html>

NHeLP

The National Health Law Program (NHeLP) is a nonprofit organization that supports justice in health care for low-income residents. It has many excellent documents by specialists in overcoming language barriers in health care that also may apply to many human services. Their web site is www.nhelp.org. Examples of documents available at that site include:

Overcoming Language Barriers in Health Care: Costs and Benefits of Interpreter Services (PDF format, posted May 20, 2004. Excerpt from the *American Journal of Public Health*)

Survey: Language Assistance Services in Small Health Care Provider Settings for LEP Individuals (Word format, posted February 2, 2004)

Census Bureau Issues New Report (Oct. 2003) on Language Proficiency (Jan. 8, 2004)

Checklist for Developing a Limited English Proficiency (LEP) Plan (from the National Association of State Workforce Agencies, Jan. 16, 2004)

Health Care Interpreters: Are They Mandatory Reporters of Child Abuse? (posted Dec. 11, 2003)

AND ONE THAT EVERYONE SHOULD HAVE...

Language Services Action Kit: Interpreter Services in Health Care Settings for People with Limited English Proficiency (NHeLP and The Access Project, August 2003, revised Feb. 2004) <http://www.healthlaw.org/pubs/2004.lepactionkit.html>.

This kit is free online. But it is worth ordering the hard copy version of the guide, which is attractive, durable and useful, for \$25.00.

Americans with Disabilities Act (ADA)

For documents, background information and speakers, go to http://www.ada-ohio.org/general_ada_documents.htm or contact ADA-OHIO. ADA-OHIO is a state wide non-profit organization that provides information, technical assistance and training about the ***Americans with Disabilities Act*** (ADA) to individuals, businesses, state and local government agencies or municipalities. In addition, ADA-OHIO provides training and speakers to groups, professional organizations, conferences, workshops, seminars and support groups. This is a wonderful opportunity to obtain a speaker for a workshop panel.

ADA-OHIO operates in large part at the University of Illinois, Chicago. *Contact Information:*

ADA-OHIO
700 Morse Road, Suite 101
Columbus, OH 43214

614-844-5410
1-800-ADA-OHIO
TTY: 1-800-ADA-ADA1
614-844-5868
FAX: 614-844-5537

E-mail: adaohio@aol.com

Other resources include the Ohio Governor's Council on People with Disabilities at <http://gcpd.ohio.gov/> and:

American Association of People with Disabilities: www.aapd-dc.org

National Organization on Disability: www.nod.org

Disability Resources on the Internet: <http://www.disabilityresources.org>

ICan Online: <http://ican.com/>

National Rehabilitation Information Center (NARIC): <http://www.naric.com/>

Center of resources, referral, education, and training for people with and without disabilities: <http://www.axiscenter.org>

Great Lakes Disability & Business Technical Assistance Center:
<http://www.adagreatlakes.org>

U.S. Department of Justice ADA Home Page: <http://www.usdoj.gov/crt/ada/adahom1.htm>

CLAS Standards (Office of Minority Health)

Federal standards for Culturally and Linguistically Appropriate Services (CLAS Standards) were developed by the Office of Minority Health of the U.S. Department of Health and Human Services. CLAS Standards were created for organizations that offer health services.

This is a historic document: the first set of national standards to guide service delivery to immigrants, refugees and other diverse populations speaking many languages. Its impact extends well beyond health services. Of the 14 standards presented, four target language access; others target cultural barriers, cultural competence and institutional access. For more information, including the whole report, go to: <http://www.omhrc.gov/clas/>. A hard copy of the 184-page report can be ordered at no cost. At least one copy should be ordered for any organization that serves immigrants and refugees.

Cultural Competence Web sites

For information on cultural competence and overcoming language and cultural barriers, the following web sites may be helpful:

<<http://www.diversityrx.org/>> This is one of the richest web sites in the U.S. for articles, discussions and resources related to cross-cultural health care.

<<http://www.xculture.org/resource/library/index.cfm#downloads>> The Cross-Cultural Health Care Program (CCHCP) is the nonprofit organization in Seattle, Washington that pioneered 40-hour medical interpreting trainings in the U.S. It offers many valuable resources (including an interpreter training manual, medical glossaries in 10 languages, and a video for providers on how to work with interpreters). CCHCP also conducts trainings in cultural competence and medical interpreting across the country.

<<http://erc.msh.org/mainpage.cfm?file=5.0.htm&module=provider&language=English>> "The Provider's Guide to Quality and Culture." This site offers an in-depth, highly readable overview of cultural competence and cross-cultural health care. It includes sensitive information on cultural beliefs and health problems as they relate to certain cultures.

<<http://medicine.ucsf.edu/resources/guidelines/culture.html>>

A valuable list of links to resources on cross-cultural health is available on this site.

Web Resources on Domestic Violence

General

Family Violence and Prevention Fund: endabuse.org

Asian

Manavi: www.research.att.com/~krishnas/manavi/links.htm

South Asian Domestic Violence: www.sakhi.org

Asian Task Force Against Domestic Violence: www.atask.org

Asian and Pacific Islander Health Forum, Inc: www.apiahf.org

African American

Institute on Domestic Violence in the African American Community: www.dvinstitute.org

African American Family Services: www.aafs.net

Hispanic:

National Alliance for Hispanic Health: www.hispanichealth.org

Muslim

FaithTrust Institute, Peaceful Families Project: www.faitrustinstitute.org

Native American

National Indian Child Welfare Association: www.nicwa.org

Indian Health Service: www.ihs.gov

Multicultural Resource

Office of Minority Health: www.cdc.gov/omh/default.htm

Issues in health care interpretation

- The web site of the National Council on Interpreting in Health Care, <www.ncich.org>, provides a number of valuable working papers with information and practical strategies to help implement quality interpreter services.
- In 2002, the National Health Law Program and the Commonwealth Fund released an excellent report: *Providing Language Interpretation Services in Health Care Settings: Examples from the Field*. It is available at the National Health Law Program's web site (discussed above). To look up the report directly, go to <<http://www.nhelp.org/pubs/cmwfreport0502.pdf>>.
- In 2002, the Access Project presented a survey report entitled *What a Difference an Interpreter Can Make: Health Care Experiences of Uninsured with Limited English Proficiency*, available at <http://www.accessproject.org/downloads/c_LEPreportENG.pdf>.

Cultural Profiles

Cultural profiles and ethnic health profiles are valuable tools for staff and volunteers. Most are brief (a few pages or less) and free of charge. They provide information about the culture, language and/or important health issues that affect the population. However, they try to avoid stereotyping or bias. Such documents can be used as a tool to guide services to clients from a particular culture or to stimulate informal discussions among staff, volunteers and interpreters on these complex issues.

Some of the profiles at sites listed below include Arab, Bosnian, Cambodian, Cuban, Ethiopian/Eritrean, Haitian, Iraqi, Kosovar, Kurdish, Laotian, Liberian, Mien, Nigerian, Oromo, Samoan, Somali, South Asian, Soviet Jewish, Sudanese, Ukrainian and Vietnamese cultures, among others:

- Harborview Medical Center, Seattle Washington has many valuable resources, in addition to the cultural profiles, at <http://ethnomed.org>.
- Cross Cultural Health Care Program (CCHCP). The culture profiles are available at <http://www.xculture.org/resource/library/index.cfm#downloads>.
- University of Washington Medical Center offers a series of Culture Clues at <http://depts.washington.edu/pfes/cultureclues.html>.
- The Massachusetts Department of Public Health profiles 17 communities, with a focus on refugees, at <http://www.state.ma.us/dph/orih/tocri99.htm>.
- Baylor University profiles 18 communities, also with a focus on refugees, at http://www3.baylor.edu/~Charles_Kemp/refugees.htm.
- New Hampshire Governor's Office of Energy and Community Services profiles 16 cultures at: http://www.state.nh.us/governor/energycomm/images/ethnic_community_profiles.pdf

In addition, a New York State University web site at <http://www.sunyit.edu/library/html/culturedmed/contact/index.html> provides excellent bibliographies on culturally competent health care for several different ethnic groups: African, Arab, Asian, Bosnian, Ethiopian, Hispanic, Hmong, Puerto Rican, Russian and Vietnamese. The site also provides bibliographies on cultural competence and cultural aspects of death and dying, dental care, domestic violence, medical interpreters, mental health, pharmacology, traditional medicine and women's health, among others.

The Provider's Guide to Quality and Culture is a joint project of several organizations, including the U.S. Department of Health and Human Services and the Bureau of Primary Health Care. This detailed online guide includes health information on specific cultures and other valuable cultural information for organizations that serve minority, LEP and foreign-born clients. To access the guide at no cost, go to:

<http://erc.msh.org/mainpage.cfm?file=5.0.htm&module=provider&language=English>.

The guide also includes health information on specific cultures.

CultureGrams (182 cultures)

CultureGrams are also cultural profiles but unlike the resources above, they are a commercial product. While they do cost money, they include many countries not covered by the free resources, are organized by country and can be purchased individually (currently at \$4.00 each). In four pages

they offer detailed, organized information in such categories as: Background, People, Customs and Courtesies, Lifestyle, and Society. For more information, go to www.culturegrams.com. To see a sample at no charge (Bulgaria), go to <http://www.culturegrams.com/demo/world/worldpdfs/Bulgaria.pdf>. To order one particular country or culture, go to <http://www.culturegrams.com>.

This may be a particularly helpful option when free online resources are not available for a particular client's country or culture.

Codes of Ethics for Interpreters

Trained interpreters (whether bilingual staff, volunteers or contract interpreters) follow a code of ethics. *Community* interpreters in victim services should use:

- National Council on Interpreting in Health Care national code of ethics for health care/victim services interpreting: available at www.ncihc.org

Legal and court interpreters should use:

- NCSC and/or NAJIT code for legal/court interpreting (National Center for State Courts and National Association of Judiciary Interpreters and Translators), available respectively at www.ncsconline.org and www.najit.org

Ohio court and community interpreters should also consult the codes of ethics laid down by the Court and Community Interpreters of the Ohio Valley, available at www.ccio.org.

All four codes of ethics stress *confidentiality, accuracy, impartiality, professional development*, and other critical dimensions of ethical interpreting.

Videos on Victim Services

Facing Diversity: Responding to Violence Against Women from Diverse Cultures.

Although set in Canada, the three vignettes in this 43-minute video apply equally well in the United States. They examine family violence in three cultures—Latino, Asian and Indian—and address the cultural issues that face victim services, first responders and attorneys, with a strong focus on law enforcement.

Cost: \$189

Ordering information:

Intermedia, Inc.
1700 Westlake Avenue North
Suite 724
Seattle, WA 98109
1-800-553-8336
www.intermedia-inc.com
info@intermedia-inc.com

La Confianza Perdida

(In Spanish, close-captioned in English.) This 22-minute video from the late 1990s focuses on acquaintance rape and sexual assault. Dramatic scenes, survivor stories, and expert testimony address issues such as rape myths, medical services, and spousal rape. Special issues faced by immigrant women are also discussed.

Cost: \$189

Ordering information: see above

NOTE: Intermedia has many other videos on the impact of crime on people of diverse communities. Go to the web site for additional information.

Un Nuevo Amanecer (New Dawn)

This recent 25-minute video from the Texas Council on Family Violence (TCFV) was created entirely in Spanish for Latinos. The video portrays the life of a Latina and the progression of domestic violence through her everyday life (family, friends, work and other systems). The video was designed for public education, outreach and training, and support groups. Production was supported by the Texas Department of Human Services in cooperation with TCFV's Latina Task Force.

Cost: \$44.95

Ordering information

Texas Council on Family Violence
PO Box 161810
Austin, TX 78716
512-794-1133
www.tcfv.org

Videos on interpreting*Communicating Effectively Through an Interpreter*

This 22-minute video created by the Cross-Cultural Health Care Program is a tool for educating the workplace. It includes three segments on interpreting sessions. The first shows an interview with a Latino patient, an untrained interpreter (a bilingual staff member) and a doctor. The second shows a Cambodian patient, a trained professional interpreter and a provider who appears to have received training on how to work with interpreters. The third segment returns to the first group but this time shows how the doctor can work more effectively with the untrained interpreter.

Cost: \$150.

Ordering information: Go to www.xculture.org or call 206-860-0329.

Mental Health Interpreting: A Mentored Curriculum.

This video of interpreting shows 11 vignettes on both spoken and sign language interpreting in mental health. It is accompanied by a small nine-chapter text guide. Prepared by Dr. Robert Pollard of the University of Rochester Medical Center.

Cost: \$48.00 for both video and text.

Ordering information: Call 585- 275-3544 or send an e-mail to
Robert_Pollard@urmc.rochester.edu

Conversations for Three: Communicating Through Interpreters

Produced by Deborah Chen, Ph.D., Sam Chan, Ph.D., Linda Brekken, Ph.D., with contributions from Aracelly Valverde

Although the authors do not agree with everything presented in this 60-minute video, it is a valuable resource (a) because it includes examples from educational settings and (b) it addresses the issue of high-context vs. low-context cultures and the impact of this issue on interpreting. It also has a segment on terminology challenges.

Cost: \$75

Ordering information: Available through a variety of sources (check online), but to obtain it from the publisher go to <http://www.pbrookes.com/store/books/chen-4617/>

Videos on Cultural Competence and Cultural Issues

Kaiser Permanente, Clinical Cultural Competency Series

The Kaiser Permanente/California Endowment Clinical Cultural Competency

Videos come in three sets, each with accompanying facilitator's guide and other materials. Each set costs \$35.00 or \$105 for all 20. The scenarios are from eight to 14 minutes long.

The first of the video series is Cultural Issues in the Clinical Setting, Parts A & B: 10 case studies that deal with obstetrical themes, such as Hmong birth practices; gender and acculturation issues in Iranian immigrants; a Latina diabetic in labor; and a circumcised Somali woman in labor. Other issues covered in the video are: problems with using family interpreters; Southeast Asian refugee psychosomatic issues; etc.

The second is the Multicultural Health Series, Part I: a video with accompanying materials. The third is Multicultural Health Series, Part II, another video with materials. All scripts and scenes were reviewed by an advisory board comprised of physicians, nurses, health educators and other health personnel of varying ethnicity.

To order, send request and payment to:

Attn: Mr. Gus Gaona
Kaiser Permanente National Video Communications and Media Services
825 Colorado Blvd., Suite 301
Los Angeles, CA 90041

For more information, call 323-259-4776.

The Letter

This one-hour video looks at what happens to a small, predominantly white town in Maine when an influx of Somali refugees arrives. The mayor writes the Somali community a public letter, asking them to bring no more relatives and friends to the town. His letter has an electrifying impact on the town that reverberates across the nation, triggering a gripping series of developments.

Fascinating and provocative, this film humanizes everyone presented, including the openly racist groups and individuals who oppose the Somalis, the faith-based community and the Somalis themselves. This wise and compassionate story is told entirely in the voices of the residents.

Cost: \$325 for DVD and \$275 for VHS + S&H \$3.85 *Ordering information:* Contact Bert Brown, VP of Production, at bert@hamzehmystiquefilms.com

Articles on the Amish

The following are not all academic articles except the second. Nonetheless, the web sites below provide information that may interest or help providers:

<http://ohioline.osu.edu/hyg-fact/5000/5236.html> (this is a helpful fact sheet put out by the Ohio State University)

http://geography.ssc.uwo.ca/great_lakes_geographer/GLG_volume7/LoweryNoble.pdf

<http://www.religioustolerance.org/amish.htm>

<http://www.amishnews.com/amisharticles/askuncleamos.htm>

Services to Refugees

Refugees are particularly in need of sensitive services. A high percentage of them suffer from post-traumatic stress disorder, depression, substance abuse, and histories of sexual assault, starvation, deprivation and/or ill health at refugee camps. For information regarding their special needs, you may wish to consult the following web sites:

http://www3.baylor.edu/~Charles_Kemp/refugees.htm

Baylor University is well known for the quality of the medical information it provides online.

<http://www.health.state.mn.us/divs/dpc/adps/refugee/refugeepub.htm>

Minnesota Department of Health offers refugee health assessments in six languages.

Bilingual Client Education Materials (Examples)

General materials

<http://endabuse.org/programs/immigrant/>

Free brochures on domestic violence prevention ("You Have a Right to be Free from Violence in Your Own Home") in Arabic, Chinese, English, Korean, Russian, Spanish, Tagalog and Vietnamese. The web site also offers a free train-the-trainers manual in Spanish to train counselors and outreach workers working with Latino immigrant women.

Spanish materials

<http://www.dvalianza.org/>: the National Latino Alliance for the Elimination of Domestic Violence. This site is in English and Spanish. The following brochures in English or Spanish are generic, relatively low-literacy brochures with illustrations designed to be adapted by local programs as needed.

[Creating a Culture of Peace. Together We Can Eliminate Domestic Violence](#)

[Dating Violence. Find Out What You Can Do](#)

[Homes Free of Violence: Options and Help](#)

[Homes Free of Violence: Options and Help for Immigrant or Refugee Women](#)

[Safety Plan for Abused Women](#)

From the same web site sharing other information:

Usted No Esta Sola, a fotonovela booklet on domestic violence distributed by:

Novela Health Education

Northwest Communities Education Center

121 Sunnyside Ave.

P.O. Box 800

Granger, WA 98932

Phone: 509-854-1900

http://www.radiokdna.org/novela_health_education.htm

Lo Que Toda Congregación Debe Saber Sobre la Violencia Doméstica, plus many other inter-religious brochures that can be purchased.

Faith Trust Institute

2400 N 45th Street #10

Seattle, WA 98103

Phone: 877-860-2255

www.faithtrustinstitute.org

Are You or is Anyone You Know a Battered Woman? / Para Mujeres ¿Es Tu Vida Complicada? in English and [en Español \[pdf\]](#) (2000 April, 01) was developed by the Pennsylvania Coalition Against Domestic Violence for use in local Pennsylvania domestic violence programs and other organizations that provide services to victims of abuse. It is a two-sided, five-panel brochure presenting the information in Spanish (en Español) on one side and in English on the other. Go to

http://www.vawnet.org/PCADVPublications/Brochures/PCADV_areu_e.php

Pennsylvania Coalition on Domestic Violence's **Protect Your Phone Privacy / Proteja su Privacidad Telefonica** provides U.S. national information for victims of domestic violence, harassment and stalking about their options in blocking telephone calls using "Caller ID", "Taking a Call", "line blocking", and "per call blocking". Available at <http://www.vawnet.org/PCADVPublications/Brochures/CallBlok.php>

Spanish low-literacy brochures:

Today there are so many materials in Spanish available free of charge on the Internet that there is almost no need to pay for brochures. It is well worth conducting a serious search online. However, there is one exception to consider that charges for its brochures (e.g. 50 brochures for \$16) because the quality is so high. Journeyworks produces a series of full-color, low-literacy brochures with many illustrations and strong graphic appeal that tackle a wide variety of health issues, including date rape and AIDS. These brochures have proved popular with Spanish speakers in the author's local area. For a free catalog and review pamphlets, go to <<http://www.journeyworks.com/samples.htm>> or call **1-800-775-1998**.

Asian cultures

Asian Pacific Islander Domestic Violence Institute: For the following translated materials, go to: <http://www.apiahf.org/apidvinstitute/ResearchAndPolicy/materials.htm>

- Power and control wheels, agency brochures, informational brochures for immigrant battered women, for queer abused women, guides re: marriage and divorce, restraining order forms, and more.
- Languages include Arabic, Bengali/Bangla, Cambodian/Khmer, Chinese, Farsi, Gujarati, Hindi, Hmong, Japanese, Korean, Laotian, Oriya, Punjabi, Samoan, Tagalog, Tamil, Thai, Tongan, Urdu, and Vietnamese. Most of these have accompanying English translations.
- Materials available from national organizations and/or web sites are listed below, please contact them directly.
- **Technical Assistance:** Let the Institute know what you are looking for, and they can locate it and/or send you a copy. apidvinstitute@apiahf.org Tel: 415-954-9988 ext. 315

Materials in specific languages, listed at apiahf.org:

Arabic	You have a right to be free from violence in your home: Questions & answers for immigrant and refugee women	Family Violence Prevention Fund San Francisco, CA www.endabuse.org , 415.252.8900
Cambodian/Khmer	No one has the right to hurt you: Questions & answers for refugee women	California Department of Health Services: Refugee Health Section, 916.327.1037

Chinese	A criminal protective order was issued against me	Judicial Council of California San Francisco, CA, www.courtinfo.ca.gov/forms/forms
Chinese	A domestic violence restraining order was issued against me	Judicial Council of California www.courtinfo.ca.gov/forms/forms
Chinese	Are you hurting your wife or girlfriend?	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Chinese	Can a domestic violence restraining order help me?	Judicial Council of California www.courtinfo.ca.gov/forms
Chinese	Coiled spring of domestic violence	API Institute on Domestic Violence San Francisco, CA apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Chinese	Domestic violence glossary	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Chinese	How does a criminal protective order help me?	Judicial Council of California www.courtinfo.ca.gov/forms
Chinese	Lifetime spiral of gender violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Chinese	Managing your divorce: A guide for battered women	The National Council of Juvenile and Family Court Judges, Reno NV www.ncjfcj.unr.edu , 775-784-6012
Chinese	No one has the right to hurt you: Questions and answers for refugee women	California Department of Health Services: Refugee Health Section, 916.327.1037
Chinese	Resource booklet for children and families	Department of Health and Human Services Washington, DC, www.hhs.gov , 1.877.696.6775
Chinese	Restraining order forms and instructions	Judicial Council of California www.courtinfo.ca.gov/forms

Chinese	Understanding child abuse laws in New York	The Coalition for Asian American Children and Families www.cacf.org , 212.809.4675
Chinese	What every congregation needs to know about domestic violence	Center for the Prevention of Sexual and Domestic Violence, Seattle, WA www.cpsdv.org , 206.634.1903
Chinese	What is child custody mediation?	Judicial Council of California www.courtinfo.ca.gov/forms
Chinese	You have a right to be free from violence in your home: Questions & answers for immigrant and refugee women	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Chinese	Friends, Family, Community (For LGBT community)	Queer Asian Women's Services San Francisco, CA, www.sfaws.org , 415.751.7110
Chinese	You deserve to be healthy and safe in your relationship (For LGBT community)	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Hindi	Understanding child abuse laws in New York	The Coalition for Asian American Children and Families www.cacf.org , 212.809.4675
Hmong	Equality wheel	Available from API Institute apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Hmong	Hmong power and control wheel	Hmong American Friendship Assoc. Refugee Family Strengthening Project Milwaukee, WI, www.hmongamer.org , 414.344.6575
Hmong	It's against the law to hurt anyone, including any member of your own family	Hmong American Friendship Assoc. Refugee Family Strengthening Project. www.hmongamer.org , 414.344.6575
Hmong	Kev Tsim Txom: Muaj Tsis Paub Kawg	Refugee Family Strengthening Project www.hmongamer.org , 414.344.6575

Hmong	Mus Rau Qhov Chaw Kom Koj Siab Nqig	Refugee Family Strengthening Project, Catholic Social Services, Milwaukee, WI. 888.345.5898 (24 hour hotline)
Hmong	No one has the right to hurt you: Questions and answers for refugee women	California Department of Health Services: Refugee Health Section, 916.327.1037
Hmong	Power and control wheel	Domestic Violence Training Project
Hmong	Refugee family strengthening project: Information	Hmong American Friendship Assoc. Refugee Family Strengthening Project. www.hmongamer.org , 414.344.6575
Hmong	Southeast Asians batterers education group	Hmong American Friendship Assoc. Refugee Family Strengthening Project. www.hmongamer.org , 414.344.6575
Hmong	The Southeast Asian family strengthening program information	Hmong American Friendship Assoc. Refugee Family Strengthening Project www.hmongamer.org , 414.344.6575
Japanese	Coiled spring of domestic violence Institute Publication!	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Japanese	Domestic violence glossary	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Japanese	Lifetime spiral of gender violence Institute Publication!	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Japanese	Power and control wheel	Domestic Violence Action & Research Group, Japan. Available from API Institute apidvinstitute@apiahf.org
Japanese	You have a right to be free from violence in your home: Questions and answers for immigrant and refugee women	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Japanese	Friends, family, community (For LGBT community)	Queer Asian Women's Services www.sfaws.org , 415.751.7110

Korean	A criminal protective order was issued against me	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	A domestic violence restraining order was issued against me	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	Can a domestic violence restraining order help me?	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	Coiled spring of domestic violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Korean	Cycle of violence	Korean American Family Services Los Angeles, CA www.kafscla.org , admin@kafscla.org 213.637.9354
Korean	Equality wheel	Korean American Family Services www.kafscla.org , admin@kafscla.org 213.637.9354
Korean	Exit instructions	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Korean	How does a criminal protective order help me?	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	Lifetime spiral of gender violence Institute Publication!	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Korean	Managing your divorce: A guide for battered women	The National Council of Juvenile and Family Court Judges, www.ncjfcj.unr.edu , 775-784-6012
Korean	Peaceful homes, healthy families	Shimtuh, Oakland CA 510.547.2360 www.kcceb.org , Shimtuh@kcceb.org
Korean	Power and control wheel	Korean American Family Services kafsc@hotmail.com , 213.389.6755
Korean	Resource booklet for children and families	Department of Health and Human Services www.hhs.gov , 1.877.696.6775

Korean	Restraining order forms and instructions	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	Understanding child abuse laws in New York	The Coalition for Asian American Children and Families www.cacf.org , 212. 809.4675
Korean	What is child custody mediation?	Judicial Council of California www.courtinfo.ca.gov/forms
Korean	What you need to know if a child is being abused or neglected	Center for the Prevention of Sexual and Domestic Violence www.cpsdv.org , 206.634.1903
Korean	You have a right to be free from violence in your home: Questions and answers for immigrant and refugee women	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Laotian	Equality wheel	Available from API Institute apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Laotian	No one has the right to hurt you: Questions and answers for refugee women	California Department of Health Services: Refugee Health Section, 916.327.1037
Laotian	Power and control wheel	Available from API Institute apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Laotian	What every congregation needs to know about domestic violence	Center for the Prevention of Sexual and Domestic Violence www.cpsdv.org , 206.634.1903
Punjabi	Coiled spring of domestic violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Punjabi	Lifetime spiral of gender violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Tagalog	Coiled spring of domestic violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315

Tagalog	Lifetime spiral of gender violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Tagalog	Power and control wheel	Available from API Institute apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Tagalog	You have a right to be free from violence in your home: Questions and answers for immigrant and refugee women	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Urdu	Understanding child abuse laws in New York	The Coalition for Asian American Children and Families www.cacf.org , 212. 809.4675
Vietnamese	Are you being abused?	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Vietnamese	Coiled spring of domestic violence	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Vietnamese	Domestic violence glossary	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Vietnamese	Lifetime spiral of gender violence!	API Institute on Domestic Violence apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Vietnamese	Power and control wheel	Available from API Institute apidvinstitute@apiahf.org , 415.954.9988 ext. 315
Vietnamese	You have a right to be free from violence in your home: Questions and answers for immigrant and refugee women	Family Violence Prevention Fund www.endabuse.org , 415.252.8900
Vietnamese	Friends, Family, Community (For LGBT community)	Queer Asian Women's Services www.sfaws.org , 415.751.7110
Vietnamese	You deserve to be healthy and safe in your relationship (For LGBT community)	Family Violence Prevention Fund www.endabuse.org , 415.252.8900

Bilingual Outreach Materials: Examples

Bilingual materials for outreach are also available online. Here are a few examples:

1. Florida Coalition Against Domestic Violence has educational materials available online at <http://www.fcadv.org/immigrants.html>. These materials include: *Providing Domestic Violence Services to Immigrants and Refugees*. This Haitian Advocacy presentation for agencies and organizations serving Haitian communities and battered women and their children is a praiseworthy general PPT slide show. It addresses issues common to many immigrant victims from around the world. Also available on the same site: this same presentation is available in Spanish and Haitian Creole (although currently there is some trouble with the Haitian Creole link: a message says that they are working on this problem).
2. The Women's Justice Center has an outreach sheet in English and in Spanish specifically addressing the needs and concerns of immigrant victims of domestic violence. It is well worth studying and is available at http://www.justicewomen.com/tips_immigrant_women.html
3. Korean Victims of Domestic Violence (Canada): This flier is available in English, Korean and Japanese at <http://www.projectbluesky.ca/english/cultural/korean.html>

Ohio: Documents of Special Interest

Fischer, Bonnie *et al* (2003). Services and Programming for Older Abused Women: The Ohio Experience. *Journal of Elder Neglect and Abuse*, 15(2): 67-83.

Shoaf, Lisa Contos (2004). *Domestic Violence in Appalachian Ohio: The Victim's Perspective*. Columbus, Ohio: Ohio Office of Criminal Justice Services. Available at http://www.jrsa.org/pubs/sac-digest/ruraloh_dv_appalachian.pdf

Summit County Sheriff's Office and Lorain City Police Department (2005). *The Summit/Lorain Project: Resource Document for Law Enforcement: Interpretation and Translation Procedures*. This 111-page pdf document is a vital document for any victim services/law enforcement agency seeking to develop policies and procedures on serving Limited English Proficient clients of victim services. Available at <http://www.co.summit.oh.us/sheriff/LEP.pdf>

The Proposed Rules of Superintendence on interpreting in courts in Ohio. This document was prepared by The Interpreter Services Subcommittee of the Supreme Court of Ohio's Racial Fairness Implementation Task Force. Please note that these rules have not been approved or implemented as of yet by The Ohio Supreme Court. These rules may therefore *not* be reproduced or copied for any reason other than for CLE seminars without the express permission of the Ohio Supreme Court. Please contact Keith Bartlett Ohio Supreme Court Assistant Administrative Director at 614-466-1551 for further information. To read the proposed rules, go to <http://ccio.org/CCIO-Superintendence.htm>

General articles and reports

Alianza Latina en contra la Agresión Sexual (ALAS: Latina Alliance Against Sexual Aggression) *Eliminating Barriers to Services for Latina/o Survivors of Sexual and Intimate Partner Violence: A Position Statement*. - May 2004. Available at http://www.artesana.com/alas_position_statement_2004.pdf

Campbell JC, Campbell DW (1996.) Cultural Competence in the Care of Abused Women. *Journal of Nurse-Midwifery*. 41(6): 457-462.

Dabby, Firoza *Chic Trafficking: Considerations and Recommendations for Domestic Violence Advocates*. Report by Asian & Pacific Islander Institute on Domestic Violence, available at <http://www.apiahf.org/apidvinstitute/CriticalIssues/trafficking.htm>

Enos, V. Pualani (2003). Battered Immigrant, Refugee and Indigenous Women Involved with CPS: Learning from the Experiences of Battered Immigrant Refugee and Indigenous Women Involved with Child Protective Services to Inform a Dialogue among Domestic Violence Activists and Advocates (July 2003), Family Violence Prevention Fund, Asian and Pacific Islander Institute on Domestic Violence. Available at <http://www.apiahf.org/apidvinstitute/CriticalIssues/child.htm>

“Gender Violence and Cultures of Patriarchy” Proceedings from the National Summit on Domestic Violence in Asian and Pacific Islander Communities, June 2002. Available at http://www.vawnet.org/DomesticViolence/Research/VAWnetDocs/AR_immigrant.php

Jang, Deanna, JD, Asian and Pacific Islander American Health Forum *Linguistic Accessibility and Cultural Competency Issues Affecting Battered Women of Color in Family Court*. Reprinted with permission of the National Council of Juvenile and Family Court Judges Family Violence Department from SYNERGY newsletter. Available at <http://www.andvsa.org/Court%20Interpreter%20Synergy%20article.pdf>

Kim, Mimi, Innovative Strategies to Address Domestic Violence in Asian and Pacific Islander Communities: Examining Themes, Models and Interventions. Report by Asian & Pacific Islander Institute on Domestic Violence, June 2002. Available at <http://www.apiahf.org/apidvinstitute/ResearchAndPolicy/innovative.htm>

Senturia, Kirsten *et al*, Cultural Issues Affecting Domestic Violence Service Utilization in Ethnic and Hard-to-Reach Populations. Final report submitted to the National Institute of Justice. *NIJ Journal*, Issue No. 250. Available at <http://ncjrs.org/pdffiles1/jr000250i.pdf>

Sudha Shetty, J.D. and Janice Kaguyutan, J.D., *Immigrant Victims of Domestic Violence: Cultural Challenges and Available Legal Protections*, February 2002. Available at Violence Against Women Online Resources, at <http://www.vaw.umn.edu/documents/vawnet/arimmigrant/arimmigrant.html>

Zárate, Laura, *Suggestions for Upgrading the Cultural Competency Skills of Sexual Assault Response Teams* (2001). Available at http://www.arte-sana.com/articles/suggestions_upgrading_article.htm

Also:

International Institute of New Jersey has a Newsletter issue devoted to "Domestic Violence in Immigrant Populations" at http://www.iinj.org/MOSSAIC_NEWSLTR_Summer_2001.pdf
Multicultural Issues and Domestic Violence Resource Guide. This guide, put out by the National Center for State Courts, is available at www.ncsconline.org/WC/Education/KIS_FamVioCultureGuide.pdf. It features detailed sections on:

- Knowledge & Information Services
- Benchbooks & Resources for Judges
- Domestic Violence in Specific Populations:
 - African Americans
 - American Indians
 - Asians
 - Hispanics/Latinos
 - Immigrants
 - Other Minorities
- Curriculum, Tools and Strategies

Judges Checklist: Reducing the Influence of Cultural Misinformation. Available at the web site of the Family Violence Prevention Fund, at www.endabuse.org/programs/display.php3?DocID=87

Books

It is easy to order used books at low cost over the Internet through online booksellers such as Amazon.com, Powells.com and other Internet book services.

Brian K. Ogawa (1999). *Color of Justice: Culturally Sensitive Treatment of Minority Crime Victims*. Needham Heights, MA: Allyn & Bacon.

This in-depth treatment has been endorsed by OVC and TTAC.

Leslye E. Orloff and Rachael Little (1999). *Somewhere to Turn: Making Domestic Violence Services Accessible to Battered Immigrant Women*. Washington, DC: Ayuda.

This whole book, a rich and quite extraordinary resource, is available at no cost online:

<http://www.vawnet.org/DomesticViolence/ServicesAndProgramDev/ServiceProvAndProg/BIW99summ.php>

Maria Ramos, (1999). *Cultural Considerations in Domestic Violence Cases: National Judges' Benchbook*. San Francisco, CA: Family Violence Prevention Fund.

Go to www.endabuse.org for more information.

Geri-Ann Galanti (1997). *Caring for Patients from Different Cultures: Case Studies from American Hospitals*. Philadelphia, PA: University of Pennsylvania Press.

This volume addresses cultural issues and offers a cornucopia of true stories that illustrate a broad variety of cultural themes in health care.

Rena C. Gropper (1996), *Culture and the Clinical Encounter: An Intercultural Sensitizer for the Health Professions*. Yarmouth, ME: Intercultural Press.

This book contains exercises that offer fascinating opportunities for group discussion or volunteer in-services. Each cross-cultural encounter or critical incident is presented with possible solutions with feedback given on the choices made.

Rachel E. Spector (2000). *Cultural Diversity in Health & Illness*, 6th ed. Upper Saddle River, NJ: Prentice Hall.

This book offers a wealth of detailed information on traditional healing practices, traditional healers and folk medicine.

For Background: A "Must" Read

Anne Fadiman (1997), *The Spirit Catches You and You Fall Down*. New York, NY: Farrar, Straus and Giroux. 341 pages. \$14.00.

If you read just one book on how cross-cultural communications impact health care, this could be the one. (It would also make an excellent gift for volunteer providers.) Widely available, the book is a runaway word-of-mouth success within the health care community.