

Maine Department of Corrections

**Culturally Competent Data Collection:
A Guide to Interviewing For Accurate
Race and Ethnicity Data**



Prepared by



**Muskie School of Public Service
Institute for Public Sector Innovation**

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Maine Department of Corrections

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Introduction

Purpose

The purpose of this training is to provide “best practice” methods for juvenile justice services staff to sensitively collect and accurately record a juvenile’s personal data when using the Family Intake Questionnaire and entering data into CORIS.

Rationale

The Family Intake Questionnaire contains diverse information such as the juvenile’s family background, health information, personal preferences, etc. Some of the questions that need to be answered may invoke a strong reaction from the juvenile or a family member. Examples of questions on the Family Intake Questionnaire that may be sensitive include:

- Ethnicity
- Race
- Citizenship
- Language

Since this information will assist the juvenile justice staff in addressing the juvenile’s individual needs, it is important that staff use effective interviewing techniques when obtaining this information from the juvenile.

Objectives

At the completion of this training, Juvenile Justice Services Staff will be able to:

- Explain why ethnicity and race data are collected.
- Use “best practice” interviewing and questioning techniques.
- Ensure accuracy of data collected from the ethnicity, race, citizenship, and language questions on the Family Intake Questionnaire.

Trainer Notes

The “Trainer Notes” provided throughout this training include the following:

- ❖ Trainer Checklists
- ❖ Delivery Strategies
- ❖ Materials Provided
- ❖ Materials Needed

Although it is recognized that all trainers have preferred training methods, the purpose in providing this information is to make delivery of this training consistent, interactive, and adult-learner focused.

The Adult Learner

The adult learner will attend training because it is mandatory, s/he wants to learn more about the topic, or s/he believes the topic to be relevant to their work. However, the adult learner wants to keep training active, to the point and useful.

The “Trainer Notes” are provided to address the various needs of an adult learner. The following are some basic motivating adult learner ideas for your reference:

- ❖ Use the adult learners’ names frequently during the training
- ❖ Be flexible
- ❖ Be prompt, prepared, enthusiastic, and engaging
- ❖ Build in time for the adult learner to reflect on learning

Materials and Equipment

Although each unit of this training may require specific materials and/or equipment, the following is a list of items that will be useful in presenting any of the units:

- Flip Chart(s)/Easels
- Markers

Class Size and Setup

- 6 - 30 participants
- Room setup
 - ❖ Seating and clear views for all participants
 - ❖ Arrange seating for easy movement into group work

Time Frame

Approximately 1-2 hours for Sections I-V

Approximately 30-45 minutes for Section VI*

*Section VI may be presented as part of the entire training or as a separate training component. The primary audience for Section VI are staff members who enter the data from the Family Intake Questionnaire into CORIS.

Trainer Checklists

The following is a checklist to use when preparing to present this training:

- Determine date and location and reserve space.
- Provide adequate notice of the training date – minimum of two weeks notice if possible.
- Include date, location, length, purpose, and agenda in the training notification.
- Prepare yourself – read through all of the materials provided for this training, which include:
 - Trainer’s Manual, includes content, activities, etc.
 - Handouts
- Obtain any materials you will need that were not provided with this training manual.
- Prepare participant packets several days in advance to include:
 - Nametag attached to the outside of the packet for ease in locating.
 - Agenda
 - Post-it notes for icebreaker exercise
 - Cross-Cultural Communication Fact Sheet handout
 - Fact Sheet: Maine’s Diverse History handout
 - Maine’s U.S. Census Data for 2000 and 2005 handout
 - Definitions handout
 - Purpose for Collecting Data handout
 - Cross-Cultural Communication Best Practices handout
 - Cross-Cultural Communication Fact sheet
 - Ethnic Cross-Cultural Guidelines handout
 - New Yorker article on Somalis in Lewiston
 - Family Intake Questionnaire
 - Family Intake Questionnaire Best Practices handout
 - Suggested Explanation to Juveniles & Parents as to Why Ethnicity and Race Data are Being Collected handout
 - Data Input from Family Intake Questionnaire into CORIS handout
 - Best Practices When Using Interpreters handout
 - Interpret Services handout
 - Important Tips When Using Language Line Services handout
 - CORIS Input Activity sheet

- CORIS Best Practices handout
- Training Assessment Form
- Training Summary handout
- Other items, as needed

- Gather all training day materials and equipment together in one location for ease in transporting to the training site.

The following is a checklist to use on the day of the training:

- Arrive at training site at least one hour before the training is to begin.
- Set up room in desired format, if not done beforehand.
- Walk to all of the locations available in the room to ensure participants will be able to clearly view the presentation area.
- Check any sound equipment, if being used.
- Set up the presentation area.
- Distribute participant materials (or you may choose to hand these out as participants arrive).
- Greet participants as they arrive.
- Begin and end training on time.
- Introduce yourself, if necessary.
- Explain purpose, agenda, and length of the training.
- Share any housekeeping information and ground rules. You may want to ask participants if they want to add any ground rules.
- Allow participants to introduce themselves (this may be done by using an icebreaker).
- Use an icebreaker, if not already used as an introduction.
- Ask participants what they would like to get from the training. You may choose to write their responses on flipchart paper and post on the wall. If so, check off or cross out each item as it is addressed. This will visually show the material being covered.

The following is a checklist to use after the training:

- Thank each participant for attending.
- Collect training evaluations.
- Gather all materials and equipment. (You may want to create a materials and equipment checklist to ensure that nothing gets left behind.)
- Leave room as you found it.
- Review training evaluations and adjust/revise training, as needed.
- Mail attendance or CEU certificates, if applicable.

Section I: Purpose for Collecting Data

Trainer Notes for Section I

Delivery Strategies:

- ❖ Discuss with the participants the purpose of the training
- ❖ Share goals and objectives for this training with the participants.
- ❖ Use an appropriate icebreaker to start the discussion
- ❖ Work through all the materials and activities in participant binders
- ❖ Summarize training
- ❖ Disseminate and collect training evaluation forms

Materials Provided:

- ❖ Training binder and training evaluation form

Materials Needed:

- ❖ Flip chart, markers

Disproportionate Minority Contact (DMC) Data Collection Purpose

The following purposes for collecting accurate Family Intake Questionnaire data were identified by juvenile justice staff in the system-wide focus groups:

- Effectively communicate with all juveniles entering the Maine Juvenile Justice System
- Treat juveniles with respect while being mindful of ethnicity, race, language, and citizenship.
- Allow juveniles to “self report” their ethnicity, race, language, citizenship, etc.
- Reduce stereotyping based solely on appearance.
- Avoid disproportionate detainment of juveniles based on ethnicity and race.
- Comply with State and Federal requirements.

The ethnicity and race questions on the Family Intake Questionnaire are the crux of a federal mandate, which requires Maine to collect information on the ethnicity and race of juveniles at key points in the juvenile justice system. In addition, accurate and effective use of this information helps the system work better for more juveniles.

Federal Requirements

Since 1988, the Juvenile Justice Delinquency Prevention (JJDP) Act has required states that receive formula grant program funding to determine whether the proportion of juvenile minorities in confinement exceeds their proportion of the population, and if so, to develop corrective strategies. In 1992, Congress elevated this issue to a “core requirement” of the JJDP Act. In 2002, JJDP changed the requirement from reporting the proportion of minority juveniles in confinement to include the proportion of minorities at each key decision point in the juvenile justice system.

Research has shown that the disparity of juveniles is the most pronounced at the beginning stages of processing juveniles into the Juvenile Justice System during the intake and initial confinement decision points. Additionally, when racial/ethnic differences in processing are found, they tend to increase accumulate as youth are processed through the justice system.

Maine Requirements

The identification of Disproportionate Minority Contact in the Maine juvenile justice system is a core component of the Maine Juvenile Justice Advisory Group (JJAG) 2003-2005 strategic plan. Until recently, Maine's minority population did not meet the threshold required for DMC reporting. Now that every state is required to report out on DMC, Maine is required by federal law to analyze DMC at pre-defined decision points in the Maine juvenile justice system. Because the federally mandated DMC report standard recently changed from *Confinement* to *Contact*, this more complex standard necessitates a systems approach to collecting, analyzing and reporting DMC. The JJAG's DMC goals are:

- **Identify** the existence/extent of any disproportions between race comparisons within jurisdictions and at specific decision points in the system.
- **Assess** data about DMC to target detailed studies, identify points of needed intervention, and allocate resources for system interventions.
- **Intervene** to reduce DMC – assist policymakers in choosing jurisdictions that should receive increased attention and intervention.
- **Evaluate** how DMC responds to policy initiatives and system interventions.
- **Monitor** trends in DMC within and across jurisdictions.

Thus, the JJAG partnered with the University of Southern Maine (USM) Muskie School Institute for Public Sector Innovation (IPSI) to conduct system-wide focus groups to assess how minority information is currently being collected. This training was developed based upon input from Regional Correctional Administrators, Long Creek Youth Development Facility Superintendent and their facility Training Coordinator, Mountain View Youth Development Facility Superintendent and their facility Training Coordinator, Juvenile Community Corrections Officers and Regional Clerks.

Section II: Cultural Diversity

Trainer Notes for Section II

Delivery Strategies:

- ❖ Review briefly the handouts on *Maine's Diverse History* and *Maine Census Data*
- ❖ Discuss the “Ethnicity and Race” definitions to clarify the difference between these two terms.
- ❖ Have participants identify their own ethnic and racial backgrounds (short activity with post-it notes)
- ❖ Review *Cross Cultural Communication Best Practices* and *Ethnic Cross Cultural Guideline* handouts
- ❖ Ask participants for experiences on interacting with juveniles from other cultures
- ❖ Facilitate group activity (case activity)

Materials Provided:

- ❖ Post-it notes
- ❖ Participant activity handout
- ❖ Materials in each participant’s training binder

Materials Needed:

- ❖ Flip chart, markers

Introduction

Ethnicity and racial groups are largely cultural and historical constructs. They are primarily social rather than biological phenomena. This does not mean that they do not exist. On the contrary, “races” are very real in the world today. In order to understand them, however, we must look into culture and social interaction rather than biology. Everyone has stereotypes, which have a strong effect on how we view and relate to members of those groups, as well as a profound effect on how we see ourselves.

Maine’s Diverse History

Maine has always been and still is a diverse state. Archaeologists believe the modern Penobscot, Passamaquoddy, Micmac, and Maliseet tribes are descendants of various native groups, who began living in Maine about 2,500 years ago. By 1400, about 20,000 Native Americans lived in Maine in three major ethnic groups: Armouchiquois (southern Maine to Cape Elizabeth), Etchemin, today’s Maliseet and Passamaquoddy (Kennebec to St. John Rivers), and Abenaki, (interior and western sections).

- 1600:** First English and Acadian settlements in Maine. The French established the first known European settlement in Maine around 1604 on St. Croix Island.
- 1675:** Earliest Irish immigrants came to Maine, working mainly in the fishing, ship building, and saw mill industries.
- 1680:** There were slaves living at Pemaquid.
- 1700s:** First group of Eastern European Jews were living in the Portland area.
- 1718:** Scotch-Irish: Twenty families, who had originally fled Scotland for Ireland, settled in the coastal area between the Kennebec and Penobscot Rivers.
- 1740:** About 40 German families immigrated to Maine, establishing homesteads in the Waldoboro area.
- 1785:** First French Acadian settlement established in Maine in St. David, after the Acadians were pushed out of Nova Scotia by the English. Some were deported to Louisiana, where they formed Cajun communities.
- 1783:** *Slavery was abolished in Massachusetts, including the province of Maine.*
- 1794:** Benjamin Darling, a free black man, purchased an island off Phippsburg and later his descendents formed a community on nearby Malaga Island. The Underground Railroad also allowed for many free black settlements around the state.
- 1821:** *Maine law made any marriage between a white person and any “Negro, Indian, or Mulatto” person invalid.*
- 1844:** *Macon B. Allen was admitted to Maine bar as the first black lawyer to be admitted to any bar in the U.S.*
- 1850s:** First Chinese immigrants in Maine settled on Mount Desert Island.
- 1860s:** First Italian immigrants came to Maine helping to build the cobblestone streets of Portland. They also worked in mills and quarries throughout the state. Portland even had a “Little Italy,” near the Old Port.
- 1870:** A Swedish colony was established in Aroostook County by about 50 immigrants recruited by Maine’s Immigration Commissioner.
- 1881:** *Maine repealed the Interracial Marriage Law.*
- 1887:** First Finnish immigrants came to Rockland. They worked in the woods and the stone quarries and eventually most became farmers.
- 1896:** First Armenians came to Maine. They were pushed out of their homeland by the Turkish Government and first worked in the many physical labor jobs in the Portland area. Later, they became entrepreneurs with stores, barber shops, restaurants, and other businesses.

- 1800:** Late 1800's -- A large movement of Canadian black families came from New Brunswick to Bangor.
- 1897:** *Louis Sockalexis, a Penobscot born on Indian Island, is the first Native American to play for a major league baseball team when he signs with Cleveland.*
- 1900:** Early – Greek immigrants began settling in Biddeford establishing Maine's first Greek Orthodox Church. They worked mostly in textile mills at first, then opened restaurants and stores.
- 1915:** *First Mosque was established in Biddeford, Maine.*
- 1940:** Late – After WWII, 300 families from the former Soviet Union settled in the area from Bowdoinham to Augusta. They made up the largest rural Russian immigrant community in the U.S.
- 1970:** Immigrants from Eastern Europe, Africa, Asia, Central America, and South America began settling in Maine.
- 1975:** Vietnamese come to Maine, starting as refugees, around the end of the Vietnam War.

Since then, Maine has been one of the many states in the U.S. to welcome former refugees from nations that were not represented in the 19th and early 20th centuries: Bosnia, Sudan, Somalia, Afghanistan, and others.

Information compiled from *Portland Press Herald/Maine Sunday Telegram*, Maine Historical Society and the book, Maine's Visible Black History: The First Chronicle of Its People by H. H. Price, Gerald E. Talbot, and 42 other contributing authors published by Tilbury House (2006).

Maine's U.S. Census Data for 2000 and 2005

2000

Portland

	Number	Percentage
<i>Total Population</i>	64,249	100.0%
White	58,638	91.3%
Two or More Races	1,995	1.9%
Asian	1,982	3.1%
Black	1,665	2.6%
American Indian/Alaskan Native	302	0.5%
Native Hawaiian and Other Pacific Islander	36	0.1%
Some Other Race	431	0.7%
Hispanic (all races)	974	1.5%

Maine

	Number	Percentage
<i>Total Population</i>	1,274,923	100.0%
White	1,236,014	96.9%
Two or More Races	12,647	1.0%
Asian	9,111	0.7%
Black	6,760	0.5%
American Indian	7,098	0.6%
Some Other Race	2,911	0.2%
Hispanic (all races)	9,360	0.7%

2005 Update

	Number	Percentage
<i>Total Population</i>	1,283,673	100.0%
White	1,239,525	96.6%
Two or More Races	12,607	1.0%
Asian	10,907	0.8%
Black	8,788	0.7%
American Indian	7,060	0.5%
Some Other Race	4,772	0.4%
Hispanic (all races)	12,059	0.9%

Ethnicity and Race Definitions

Definitions of ethnicity and “race” have immense political importance in America today. A person’s ethnic/racial identity may be from self-identification or from an imposition by others. However, the question of how to define and explain the categories “ethnicity” and “race” is an ongoing conversation in America and there is no consensus on the definition of these two terms. An example is that Americans who are Hispanic consider this categorization their race, while others consider this their ethnicity.

Ethnicity:

- Ethnic traits, background, allegiance, or association; an ethnic group; Ethnic character, background, or affiliation; an ethnic quality or affiliation resulting from racial or cultural ties. (Retrieved November 30, 2006, from Dictionary.com website: <http://dictionary.reference.com/browse/Ethnicity>)
- “Ethnicity” refers to selected cultural and sometimes religious, traditional, or physical characteristics used to classify people into groups or categories.”
- Ethnicity can be considered a loosely defined group with very few common cultural traditions, but sometimes, ethnic groups are clearly defined cultural groups with shared languages and traditions. Examples of common American ethnic groups include Latino, Southeast Asian, African American, and Italian-American.
- It is important not to confuse the term “minority” with an ethnic group. Ethnic groups may be either a minority or a majority – those terms refer to population, and sometimes political representation.

Race:

- A group of persons related by common descent or heredity; a population so related; a group of tribes or peoples forming an ethnic stock; any people united by common history, language, cultural traits, etc.; the human race or family; humankind.
- The term “race” used in common language today *is not* the biological meaning of race – for biologists, race distinguishes one population of an animal species from another of the same species.
- Race as we use it in normal everyday speech, pertaining to people, is a category of perceived differences in superficial characteristics like skin color, body shape, hair texture, and behavior. We usually use terms like “black,” “white,” and “Asian,” but these are imprecise definitions that come from custom, not science. There is actually more genetic difference within races than between different races.
- **The U.S. Census Bureau has divided race into 5 major groups, which are used as the categories by juvenile justice programs across the United States, including Maine, to identify particular races.**

Cross-Cultural Communication Fact Sheet

In our work, we must make sure our own cultural biases, which we all have, do not get in the way of understanding other peoples' perspectives. This can be very difficult, especially since our perspective is formed by our upbringing, location, and life experience. Our experiences are valuable, but we must also recognize that different cultures often develop unique histories, value structures, and perspectives on solving problems.

Communication techniques, language, and actions vary from place to place, and even though the juvenile justice system has a limited set of processes and solutions, you may have to explain the system to different people differently in order to communicate effectively. **Why take the time to do this?** Your work to bridge the gap between cultures will lead to better communication with the families. Juveniles and their families will benefit, and you will be able to more accurately identify problems, assess possible solutions, and ultimately provide better services.

To help you prepare for this part of your role, we have created a reference to some common issues arising with different people because of race, ethnicity, nationality, or religion. This is not an exhaustive guide, and we encourage you to investigate more if you have additional questions – reliable web sites like wikipedia.com can provide a brief outline of different cultures, languages, and countries.

Did you know*

About Americans?

Americans tend to value eye contact, individualism, be direct, opinionated, and outspoken. To many other cultures when Americans speak, they seem loud. In addition, in American culture, people are very accustomed to advocating for themselves in a variety of situations, from something as mild as being overcharged at the grocery store, or something more serious, such as needing medical attention. To many Americans this seems normal, but it is a characteristic of the society, and therefore normal from that *perspective*.

About Native Americans?

There are tens of millions of Native Americans everywhere in the U.S. in both rural and urban areas. They speak hundreds of different languages, and can be any color. There are over 500 tribes in the U.S., and most do not use percentage of Native American blood as an indication of who belongs in the community – the concept of a percentage of blood making someone more or less Native American came about with European contact.

About Islam?

Islam is the world's second largest religion. Its 1.5 billion, largely peaceful, adherents come in all races, ethnicities, and national origins. Contrary to popular belief, most Muslims (85%) are *not* Arab. Islam is not exactly the same in every country or culture across the globe. The Qur'an (also sometimes spelled Koran) is the basis for Muslim beliefs regarding God, worship, morality, knowledge, and relationships among people. The original text of the Qur'an is in Arabic, and the Arabic word for God is *Allah* regardless of one's religion. In Arabic-speaking countries, Jews, Christians and Muslims all use the word *Allah* to refer to God.

About “Islamic Dress?”

The Qur’an provides that both men and women should dress modestly – the particulars and customs of following that standard have developed differently in different countries and cultures. The Qur’an does not require women to cover their face. Most Muslim women today do not wear a full face veil. It is more common to see women in *hijab*, a type of scarf worn around the head and sometimes under the chin. Women don’t share a common style nor have the same reasons for wearing hijab. For some it reflects the belief that they are following God’s commandments, some are dressing according to “the correct standard of modesty,” and others simply are wearing the type of traditional clothes in which they feel comfortable.

About Africa?

There are 54 countries on the continent of Africa. Most, but not all, Maine residents who are originally from Africa come from East Africa, which includes Sudan, Somalia, Ethiopia, Eritrea (as well as Kenya, Tanzania, and Uganda). There are also a significant number of people from Rwanda, Congo, and other Central and West African countries where the official language is French. There are hundreds of languages spoken in these countries, including English. There are also dozens of religions represented – including Christianity, Islam, Judaism, and many others (Kenya, for example, is the country with the most denominations of Christian religions in the world.)

About the expression of respect in different cultures?

- **Eye Contact:** In many cultures around the world, looking someone in the eye is an action of disrespect – especially in interactions between children and adults, or anyone with someone of importance. Some Native Americans actually look away to indicate that they are paying attention.
- **Touching:** Touching is often not done in order to show respect. In a number of cultures, children should not be patted or touched on the head – an act that is fairly common in American culture. In many cultures a firm handshake is a definite sign of aggression.
- **Facial Expressions:** Also vary widely among different cultures. A smile, for instance, may be used to express friendliness and readiness to converse, but also may be used to show confusion, embarrassment, or express negative emotions.
- **Conversation Styles:** Using first names with people of Hispanic, Asian, or European origin can be perceived as rude and may diminish your credibility. Also, in some Asian cultures, a person will refuse an offer three times before accepting out of politeness – when in doubt, ask again. Politeness may also call for agreement with an authority figure – make sure the juvenile you are speaking with really agrees if you suggest a course of action.

*Information compiled from various sources, including the Nation Museum of the American Indian (a Smithsonian Institution, www.nmai.si.edu); the American-Arab Anti-Discrimination Committee (www.adc.org); the National Center for Cultural Competence (www11.georgetown.edu/research/gucchd/nccc).

Cross-Cultural Communication Best Practices

Observe

Because your mind is processing a lot of information in new environments, your observation skills when working across cultures may become overwhelmed or unfocused. Notice how people act, dress, and treat each other. If you come from a culture that emphasizes verbal communication, make a point of looking for messages that are conveyed without being said. Being able to read a situation will greatly improve your ability to have a successful interaction.

Ask Questions

Many people do not want to reveal how little they know about other cultures, so they do not ask questions. This behavior can limit their ability to work in other cultures. Questions can show that you are interested in a person and can help build your relationship with them.

Take A Little More Time

Working across cultures takes more time. Dynamics, interactions, and methods of communication may need to be different. You may be working with a culture with a different concept of time altogether. Give yourself more time to process all of the information before making decisions.

Scenario: You ask a Sudanese individual, “What are your legal issues?” Instead of giving you a direct response, the individual begins talking about his/her family. This is a typical method of communication for a Sudanese individual.

Look for Individual Differences

Overviews of cultures are meant to be guidelines only. Individuals may have values and behaviors that vary greatly from the “norms” of their culture. Many people make the mistake of trying to fit people they are working with into cultural molds, when often, they do not fit. People’s values and behaviors are influenced in part by their culture but also by their background, experiences, and personality. Be careful not to attribute too much of what you observe to a cultural difference.

For More Reading:

Dr. Kedar Nath Dwivedi, MBBS, MD, DPM, FRC Psych, “Meeting the Needs of Ethnic Minority Children,” Transcultural Mental Health on Line (a peer reviewed online journal), at <http://www.priory.com/psych/chneeds.htm> provides several examples illustrating how cultural competency can benefit children. Anyone who works with children in cross-cultural contexts may find this article helpful.

Ethnic Cross-Cultural Guidelines

The following chart lists general descriptions of people's behaviors, beliefs and attitudes from various ethnic groups. Every person from a particular culture is an individual and may show behaviors different from those listed below. This chart is meant to be used as a general overview.

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
American English	Christian & Jewish beliefs are prominent. Many others exist in smaller numbers. Melting pot of cultures.	Beef, chicken, potatoes, vegetables, fast food, ethnic foods.	Talkative, shake hands, not much touching during conversation. Prefer to gather information for decision making. Some hugging and kissing mainly between women	
Argentinean Spanish	90% Catholic, some Protestant and Jewish. Strong belief in saints, purgatory, and heaven. People from rural areas may be more superstitious.	Emphasis on meat, especially beef with homemade pastas, pastries, and local wines. Mate is national beverage that is stimulating and addictive like coffee.	Talkative, very expressive, direct and to the point. Extroverted. Good eye contact. Like personal and physical contact such as holding hands, hugging, and kissing.	
Brazilian Portuguese. Diverse cultural backgrounds, including Europeans, African, Indian	Mostly Catholic. Growing Evangelical representation Candomble, similar to Santeria. Macumba (blend of African, Brazilian, Indian)	Beans and rice are staples. Feijoada – black beans, beef, and pork; Churrasco charcoal broiled meats); Manioc (vegetable); tropical fruits.	Very sociable. Will stand close to each other. Social kissing, hugging, touching, good eye contact.	
Canadian English, French, and Innuit (Eskimo)	Protestant, Catholic, and Jewish. 80% of the population lives within 1000 miles of United States border.	Comparable to American diet. French influence in Montreal and Quebec.	Prefer no touching or kissing. Take things at face value.	

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
Cayman English, with some changes in accent and verbs.	People very religious. Majority of the island Baptist or Church of God. Voodoo and psychics are outlawed.	Fish, turtle, beef, goat, and conch; rice, beans, and plantains; fried foods very rich in fat: cooked or fried in coconut oil or milk.	Quiet, polite, and unassertive. Suppress feelings of anxiety, fear, depression, and pain. Eye contact and touching sometimes seen as offensive or impolite. Emphasize loyalty and tradition. Self expression and individualism are discouraged.	
Cuban Spanish	Catholic with Protestant minority. Santeria, which can include animal sacrifice.	Cuban break, café con leche, Cuban coffee; roast pork, black beans and rice; plantains, yucca, chicken, and rice.	Some may have tendency to be loud when having a discussion. Use their hands for emphasis and credibility, and prefer strong eye contact.	
Ecuadorian Spanish, Quechua-Indian	Primary Catholic. Increase in Protestant Baptist, and Jehovah Witness. Very respectful towards religious leaders. Small percentage of population is wealthy with much political control. Family size is usually large.	Diet high in fruits and proteins; starches; rice, potatoes and corn. Food is prepared fresh daily usually with salsa. Coastal diet: rice and fish (ceviche). Drink beer and soda.	Extremely polite. Reserved. Respectful. Especially helpful.	
Filipino English, Spanish, and Tagalog (80 dialects)	Catholic. Seek both faith healers and Western physicians when ill. Belief that many diseases are the will of God.	Certain foods in the Philippines are traditionally eaten hot or cold, e.g., milk is only taken HOT. Fish, rice vegetables, and fruit. Meals have to be HOT.	Value and respect elders. Loving and family oriented. Set aside time just for family.	

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
Guatemalan Spanish; Mayan heritage; European influence	Primary Catholic. Increasingly Protestants. Very respectful towards elders. European heritage; strong family ties.	Diet high in fruit, vegetables, rice, beans, and tortillas (corn flour bread).	Quiet, reserved, and respectful. Will not question for fear of insulting a professional.	
Haitian Creole; French is taught in schools	Catholic and Protestant. Voodoo is practiced. Large social gap exists between wealthy and poor citizens	Large breakfast and lunch. Light dinner. Rice, fried pork, grillot, and red beans. Herbs and cloves.	Quiet and polite. Value touch and eye contact.	
Hindu Hindu	The belief in cyclic birth and reincarnation lies at the center of Hinduism. The status, condition, and caste of each life is determined by behavior in the last life.	Cow is sacred. No beef. Some strictly vegetarian.	Limited eye contact. Do not touch while talking.	
Jamaican English, Patois (broken English)	Christian beliefs dominate (Catholic, Baptist, and Anglican). Some Rastafari influence.	Beef, goat, rice, peas, chicken, vegetables, fish and lots of spices. Some avoid eating pork and pork products because of religious beliefs.	Respect for elders is encouraged. Reserved. Avoid hugging and showing affection in public. Curious and tend to ask a lot of questions.	
Japanese Japanese	Self praise or the acceptance of praise is considered poor manners. Family is extremely important. Behavior and communication are defined by role and status.	Food presentation is important. Fish and soybean are main sources of protein, as well as meats and vegetables (some pickled). Rice and noodles; tea; soy sauce. Often lactose-intolerant.	Talkative people are considered showoffs or insincere. Openness considered a sign of immaturity, lack of self-control. Implicit nonverbal messages are of central importance. Use concept of hierarchy and status. Avoid touching and eye contact.	

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
<p>Jewish Many from Eastern European countries. English, Hebrew, and Yiddish. Three basic groups: Orthodox (most strict), Conservative, and Reform (least strict)</p>	<p>Israel is the holy land. Sabbath is from sundown on Friday to sundown on Saturday. It is customary to invite other families in for Friday evening Sabbath dinner.</p>	<p>Orthodox and some Conservatives maintain a Kosher diet. Kosher food is prepared according to Jewish law under Rabbinical supervision. Eating of unclean animals is forbidden. Blood and animal fats are taboo (blood is synonymous with life). Do not mix meat with dairy products</p>	<p>Orthodox men do not touch women except for their wives. Touch only for hands on care. Very talkative and known for their friendliness.</p>	
<p>Korean Hangul</p>	<p>Family oriented. Believe in reincarnation. Religions include: Shamanism, Taoism, Buddhism, Confucianism, and Christianity.</p>	<p>High fiber, spicy, seasoning, rice, Kim Chee (fermented cabbage). Speak little during meals. Often lactose and alcohol intolerant.</p>	<p>Reserved with strangers. Will use eye contact with familiar individuals. Etiquette is important. First name only for family members. Proud and independent.</p>	
<p>Mexican Spanish. People of Indian heritage may speak one or more than 50 dialects</p>	<p>Predominately Roman Catholic. Pray, say roasy, have priest in time of crisis. Limited belief in bujeria as a magical, supernatural, or emotional illness precipitated by evil forces.</p>	<p>Corn, beans, avocado, chilies, and yellow rice. Heavy use of spices.</p>	<p>Tend to describe emotions by using dramatic body language. Very dramatic with grief, but otherwise diplomatic and tactful. Direct confrontation is rude.</p>	

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
<p>Muslim Language of the country and some English</p>	<p>Belief in one God, Allah, and Mohammed, his prophet. Five daily prayers. Zakat, a compulsory giving of alms to the poor. Fasting during the month of Ramadan. Pilgrimage to Mecca is the goal of the faithful.</p>	<p>No pork or alcohol. Eat only Halal meat (type of Kosher).</p>	<p>Limited eye contact. Do not touch while talking. Women may cover entire body except face and hands.</p>	
<p>Northern European Language of the country and some English</p>	<p>Similar to American customs. Protestant with large Catholic populations and some Jewish. Multi-ethnic groups.</p>	<p>Comparable to American diet – meat, vegetables, and starches. Coffee, hot tea, wine and beer.</p>	<p>Courtesy is of utmost importance. Address by surname and maintain personal space and good eye contact.</p>	
<p>Southern European Language of the country and some English</p>	<p>Roman Catholic, Protestant, Greek Orthodox, and some Jewish.</p>	<p>Main meal at midday: pasta, meat, and fish with cheeses and wine. Fresh fruit. Espresso coffee.</p>	<p>Talkative and very expressive. Direct to the point. Extroverted. Good eye contact. Like personal and physical contact: holding hands, patting on the back and kissing.</p>	

Cultural Group And Language	Belief Practices	Traditional Dietary Preferences	Communication Awareness	Notes
<p>Vietnamese Vietnamese language has several dialects. Also, French, English, and Chinese.</p>	<p>Family loyalty is very important. Religions include Buddhism, Confucianism, Taoism, Cao Di, Hoa Hoa, Catholicism, and occasional ancestral worship. General respect and harmony. Supernatural is sometimes used as an explanation for disease.</p>	<p>Rice often with green leafy vegetables, fish sauce added for flavor. Meat used sparingly and cut into small pieces. Tea is main beverage. Often lactose and alcohol intolerant.</p>	<p>Communication – formal, polite manner; limited use of touch. Respect conveyed by nonverbal communication. Use both hands to give something to an adult. To beckon someone, place palm downward and wave. Don't snap your fingers to gain attention. Person's name used in title, i.e. Mr. Bill, Director James Ya, indicates respect, not agreement.</p>	

Case Group Activity

Purpose:

To provide participants an opportunity to discuss “best practices.”

Directions:

- Divide participants into 3-4 smaller groups and give each group a list of cases (see appendix for handouts). Ask each group to discuss the information for each case, answer the case questions and have a group member record suggested best practices for interacting with the juvenile and/or parent(s) for the case.
- Review answers and recommended best practices with entire group.
- If time permits, ask participants for specific situations they have encountered with juveniles and their parents, how they responded to these situations, and if they now could improve upon their response after taking this training.

Alternative Approach:

- If the participant group is small, this activity can be done as one group. (see appendix for handout)
- Discuss each case and recommended best practices as one large group.

Time: 20-25 Minutes

Case Information for Group Activity Answer Sheet

Case 1 (breakout groups 1 and 4)

Kwame is 16 years old, dark skinned with a long facial structure, and short black hair. He arrives at the interview with his father, Tatandi, without a completed Family Intake Questionnaire. When asked about the form, Kwame says that a dog chewed it up. The interviewer pulls out a blank Family Intake Questionnaire and proceeds to ask each question. Kwame does all the talking and from time to time translates in his native Sudanese to his father, who has not spoken a word of English. Kwame states he is non-Hispanic for the ethnicity question and is Sudanese for the race question.

- How do you capture the ethnicity and race data on the Family Intake Questionnaire?
 - a. **Answer:** Select “No” for Hispanic/Latino question
 - b. **Answer:** For the race question review the various race categories again with Kwame, if he continues to not choose “black”, then check “unknown.” It is his choice as to how he identifies himself. The interviewer may choose to write “Sudanese” on the Family Intake Questionnaire.

- Is there is anything else that needs to be said in this situation?
 - a. **Answer:** The interviewer needs to ask if interpreting services are needed before continuing the intake process.

Case 2 (breakout groups 1 and 4)

Juanita is 13 years old and arrives with rings in her nose, a stud in her exposed midriff, and wearing large pink sunglasses. Her mother, Carmelito, accompanies her and hands a completed Family Intake Questionnaire to the interviewer. The interviewer reviews each question, noting that Juanita has listed being Hispanic and that the race question has been left blank. The interviewer asks Juanita which of the races she identifies as and both Juanita and Carmelito say emphatically together: “We are Hispanic! This is our race.”

- How do you respond to these answers in order to collect the necessary ethnicity and race data?
 - a. **Answer:** Keep the “yes” for the Hispanic/Latino question
 - b. **Answer:** Check “unknown” for race question – (there is no Race option for Hispanic.)

Case 3 (breakout groups 1 and 4)

Carlos is 14 years old, dark hair, almond skin with lots of earrings in one ear. He arrives at the interview with his mother, Sylvia who seems to have a thick Australian accent. Most of the questions are answered on the Family Intake Questionnaire they hand over, with the exception of the race question. The interviewer proceeds to review the questions on the form with them. When the race question is asked, Carlos responds “I don’t know who my father was and my mother will not tell me, so I can’t answer this question.” Sylvia has a pained look on her face.

- At this point, how do you solicit the information from Carlos for data collection purposes?
 - a. **Answer:** The interviewer needs to review each of the race categories with Carlos, explaining that race is not about heredity and then ask Carlos what race he identifies as. If he continues to not choose then, select unknown and move to the next question.

Case 4 (breakout group 2)

Karen is 15 years old has blond hair, blue eyes and arrives with multiple beaded and turquoise Native American rings, bracelets and earrings. She wears what appear to be hand-made leather moccasins. Her father, Bill, accompanies her, who also has blond hair, blue eyes and is dressed like an L.L. Bean photograph – stone-washed blue jeans, turtleneck with a Polar Tec fleece jacket, etc. As the interviewer begins to review the questions on the completed Family Intake Questionnaire the father does all the talking and Karen averts her eyes from both adults. The ethnicity question is answered as non-Hispanic with a nod from Karen. As soon as the interviewer reviews the race question with them, Bill aggressively asserts that she is obviously white. Karen then softly whispers, “My mother is Native American and that is who I am, too.”

- How do you reconcile these two answers in order to accurately collect the race data?
 - a. **Answer:** Go with the juvenile’s answer and check “Native American”
 - b. **Answer:** Go with the juvenile’s answer and keep the “no” for Hispanic/Latino question

NOTE: The interviewer may also want to address the issue of the father doing all of the talking.

Case 5 (breakout groups 2 & 3)

Ali is a thin 16-year-old with intense dark eyes and coffee colored skin, who is going to be admitted to Mountain View Youth Development Facility. Both his father, Bijan who is wearing a turban and his mother Farah, who is wearing long silk robes accompany him to the interview. They pass the mostly completed Family Intake Questionnaire to the interviewer, who begins to review the questions with them. The ethnicity and race and questions have been answered as: Unknown. When the interviewer asks for Ali’s response to each of these questions, Ali states that he does not have to answer these questions. Both his parents support Ali’s decision not to answer these questions. Bijan vocalizes in a stern but quiet voice that their legal counsel advised them that they are not required to answer these particular questions on this form. The interviewer senses considerable suspicion around why these questions are being asked.

- How do you deal with this reaction to the questions you asked from the Family Intake Questionnaire, knowing that you need to collect this data?
 - a. **Answer:** Explain the purposes for collecting the ethnicity and race data to Ali, Bijan and Farah and how the data will be handled. If they still continue to refuse to answer then check “unknown” for both questions and move on.

Case 6 (breakout group 2)

Bunny is 15 years old, has red hair with lots of facial freckles. She arrives with her father, Larry, who also has red hair, a red beard and is dressed in a tweed suit jacket with leather patches on the elbows. Bunny seems angry and Larry seems withdrawn and sad. The interviewer begins reviewing the completed Family Intake Questionnaire with them. The ethnicity question has been answered as “Hispanic/Latino” and the race question is listed as “Two or more races.” The interviewer asks Bunny to explain her answers. She says that her mother was Brazilian and bursts into tears. Larry then explains that her mother, Elliane, recently died of breast cancer.

- Under these circumstances, how do you ask the next question about race?
 - a. **Answer: No need for the interviewer to ask Bunny to “explain” her answers. Keep the ethnicity and race answers as they have been selected by Bunny. Once the interviewer has asked these questions and reviewed the answers, the interviewer needs to move on to the next question.**

Case 7 (breakout group 3)

Marco is 15 years old, has long curly hair down to his shoulders and has a dark tanned face. He arrives with his mother, Azar, who is dressed in a full-length, black burka with only her eyes showing. She walks in behind Marco. Marco hands the interviewer a completed Family Intake Questionnaire, which they begin to review. For the ethnicity question, “Non-Hispanic” has been selected; for the race question, “Two or more races” has been selected. The interviewer asks Marco which races he represents. Marco says, “Turkish and Italian.”

- How do you accurately capture this information on the Family Intake Questionnaire?
 - a. **Answer: Keep the answer Marco has indicated, non-Hispanic, for the ethnicity question.**
 - b. **Answer: Keep the category Marco has indicated, “two or more Races” for the race question.**

NOTE: The interviewer does not need to ask what races a juvenile represents when “Two or More Races” is checked. However, if the question is asked in an effort to build a relationship with the juvenile, the interviewer may express that interest and make note of the races on the Family Intake Questionnaire.

Case 8 (breakout group 3)

Tim is 16 years old, has pale skin with a shaved head and tattoos down both arms and will be entering Long Creek Youth Development Facility. He arrives with his mother, who has dyed red hair with dark roots and is loudly chewing gum as she introduces herself. The interviewer begins reviewing the completed Family Intake Questionnaire with Tim. The ethnicity question has been answered “No” and the race question has been checked “White.” Tim agrees these are indeed accurate and it should be obvious to the interviewer what race he belongs to.

- What is the next step in this interview process?
 - a. **Answer:** Keep the answers Tim has selected for both the ethnicity & race questions.

NOTE: The interviewer only needs to verify this information. At this point, the interviewer can give a brief explanation that the process for reviewing the Family Intake Questionnaire involves asking each question on the form and that the interviewer was not questioning Tim's answers.

ANSWER SHEET for Case Information for One Large Group Activity

Case 1

Kwame is 16 years old, dark skinned with a long facial structure, and short black hair. He arrives at the interview with his father, Tatandi, without a completed Family Intake Questionnaire. When asked about the form, Kwame says that a dog chewed it up. The interviewer pulls out a blank Family Intake Questionnaire and proceeds to ask each question. Kwame does all the talking and from time to time translates in his native Sudanese to his father, who has not spoken a word of English. Kwame states he is non-Hispanic for the ethnicity question and is Sudanese for the race question.

- How do you capture the ethnicity and race data on the Family Intake Questionnaire?
 - a. **Answer:** Select “No” for Hispanic/Latino question
 - b. **Answer:** For the race question review the various race categories again with Kwame, if he continues to not choose “black”, then check “unknown.” It is his choice as to how he identifies himself. The interviewer may choose to write “Sudanese” on the Family Intake Questionnaire.
- Is there is anything else that needs to be said in this situation?
 - a. **Answer:** The interviewer needs to ask if interpreting services are needed before continuing the intake process.

Case 2

Juanita is 13 years old and arrives with rings in her nose, a stud in her exposed midriff, and wearing large pink sunglasses. Her mother, Carmelito accompanies her and hands a completed Family Intake Questionnaire to the interviewer. The interviewer reviews each question, noting that Juanita has listed being Hispanic and that the race question has been left blank. The interviewer asks Juanita which of the races she identifies as and both Juanita and Carmelito say emphatically together: “We are Hispanic! This is our race.”

- How do you respond to these answers in order to collect the necessary ethnicity and race data?
 - a. **Answer:** Keep the “yes” for the Hispanic/Latino question
 - b. **Answer:** Check “unknown” for race question – (there is no Race option for Hispanic.)

Case 4

Karen is 15 years old has blond hair, blue eyes and arrives with multiple beaded and turquoise Native American rings, bracelets and earrings. She wears what appear to be hand-made leather moccasins. Her father, Bill, accompanies her, who also has blond hair, blue eyes and is dressed like an L.L. Bean photograph – stone-washed blue jeans, turtleneck with a Polar Tec fleece jacket, etc. As the interviewer begins to review the questions on the completed Family Intake Questionnaire the father does all the talking and Karen averts her eyes from both adults. The ethnicity question is answered as non-Hispanic with a nod from Karen. As soon as the interviewer reviews the race question with them, Bill aggressively asserts that she is obviously white. Karen then softly whispers, “My mother is Native American and that is who I am, too.”

- How do you reconcile these two answers in order to accurately collect the race data?
 - a. **Answer: Go with the juvenile’s answer and check “Native American”**
 - b. **Answer: Go with the juvenile’s answer and keep the “no” for Hispanic/Latino question**

NOTE: The interviewer may also want to address the issue of the father doing all of the talking.

Case 5

Ali is a thin 16-year-old with intense dark eyes and coffee colored skin, who is going to be admitted to Mountain View Youth Development Facility. Both his father, Bijan who is wearing a turban and his mother Farah, who is wearing long silk robes accompany him to the interview. They pass the mostly completed Family Intake Questionnaire to the interviewer, who begins to review the questions with them. The ethnicity and race and questions have been answered as: Unknown. When the interviewer asks for Ali’s response to each of these questions, Ali states that he does not have to answer these questions. Both his parents support Ali’s decision not to answer these questions. Bijan vocalizes in a stern but quiet voice that their legal counsel advised them that they are not required to answer these particular questions on this form. The interviewer senses considerable suspicion around why these questions are being asked.

- How do you deal with this reaction to the questions you asked from the Family Intake Questionnaire, knowing that you need to collect this data?
 - a. **Answer: Explain the purposes for collecting the ethnicity and race data to Ali, Bijan and Farah and how the data will be handled. If they still continue to refuse to answer then check “unknown” for both questions and move on to other questions on the Family Intake Questionnaire.**

Cultural Diversity Summary

Juvenile Justice Staff must make sure their own cultural biases do not interfere with understanding other peoples' perspectives. This often can be challenging, especially since our personal perspectives are formed by our upbringing, location, and life experiences. Life experiences are valuable, but staff must also recognize that different cultures often develop unique histories, value structures, and have different perspectives on solving problems.

Communication processes used by Juvenile Justice Staff will vary from one juvenile to the next. In order to communicate effectively, staff will have to ask questions and give explanations in a variety of ways depending upon the particular juvenile.

Staff members who work to bridge the gap between cultures will develop better communication with families encountered and can create a shared understanding of goals and outcomes. Juveniles and their families will benefit when you can more accurately identify problems, listen clearly to their needs, and assess possible solutions.

Section III: Family Intake Questionnaire

Purpose

The purpose of the Family Intake Questionnaire has evolved from a basic information-gathering and intake questionnaire, to a form for gathering data that will assist the Juvenile Justice staff to better serve Maine's juvenile corrections population as well as obtain data for federal reports.

Collecting the Data

In order to collect this information accurately and effectively, it is crucial that you understand the scope and impact of ethnicity and race categories as well as potential patterns of discrimination based on these categories.

Trainer Notes for Section III

Delivery Strategies:

- ❖ Discuss the ethnicity and race questions on the Family Intake Questionnaire
- ❖ Ask participants to identify “barriers” to asking personal and sensitive questions.
- ❖ Ask participants to identify “best practices” they have found useful in asking personal and sensitive questions.
- ❖ Discuss the “Best Practices” handout; ask if they would like to add to the list.
- ❖ Review suggested language for explaining to juveniles why they are being asked these questions

Materials Provided:

- ❖ Materials in each participant's training binder

Materials Needed:

- ❖ Flip chart, markers

Ethnicity and Race Questions

The Family Intake Questionnaire lists the Ethnicity and Race questions as follows:

15. Are you Hispanic or Latino? **Yes / No** ___ Unknown

16. Race: (Check only one of the following categories)

___ Asian (Chinese, Japanese, from India)

___ Black or African American

___ Native American or Eskimo or Aleut

___ Native Hawaiian or Pacific Islander

___ White (includes Arab, North Africa, Italian, Middle East, European, etc.)

___ Two Or More Races

___ Unknown

The “Hispanic or Latino” option is an ethnicity category, which represents a person who identifies his/her country of origin as being Spanish-speaking. All Hispanics and Latinos also have a separate race category. Keep in mind that the category of “Hispanic” was solely created for the census, was purely American invented, and originally meant to include people from Spain.

The juvenile is requested to self-identify as to what race category he/she sees his/herself. If a parent and the juvenile disagree on an answer, you will need to allow the juvenile to self-identify and record the juvenile’s response. She/he does not have to verify a “percentage of their blood” in order to claim a particular race (e.g. Native American, etc.) or being from multiple races, for the purposes of reporting this information on the Family Intake Questionnaire. It is simply how he/she perceives his/herself.

If a juvenile provides a race that is not on the list, you may write the race on the Family Intake Questionnaire.

Citizenship

As is often the case, asking anyone if they are a U.S. Citizen can be a sensitive issue. Therefore, it is important to allow the juvenile to respond to this question and record his/her response. If the juvenile chooses not to answer this question, simply check off “unknown” as the response.

Language

It is important to record the language needs of both the juvenile and the family. The response to this question may be two-fold – the juvenile’s language preference may be different than the family’s language preference. Obtaining language preferences of both the juvenile and his/her family can assist in establishing a collaborative relationship between the staff, the juvenile, and his/her parent.

Family Intake Questionnaire Best Practices

When asking questions consider using the following:

- **NEVER** assume you know someone's identity – ask each juvenile to self-identify their ethnicity and race.
- **Determine if the juvenile (or parent/guardian),** who has completed the Family Intake Questionnaire **has the literacy and/or comprehension ability to answer each question.** Obtain the services of an interpreter if necessary.
- **By asking or reviewing all of the questions on the Family Intake Questionnaire,** one can avoid being perceived as discriminatory, racist, or stereotyping.
- **Be prepared to explain “why” the ethnicity and race questions are being asked to help put the juvenile at ease in providing this information.** In addition to explaining “why,” it can be reassuring to the juvenile and/or family to know that this information is reported collectively and there will not be any individual information reported.
- **Review each of the race categories with the juvenile** even if the juvenile has identified a race.
- **Answering the ethnicity and/or race questions is voluntary.** A juvenile may choose not to answer these questions. If this happens, staff needs to check “unknown” for these question(s) and move on to other questions on the Family Intake Questionnaire.

If participants only take away one “best practice” from this training, it is that **“juveniles need to self-identify”** when answering questions for the Family Intake Questionnaire. No one can determine an individual's race, ethnicity, or citizenship by looking at them.

Suggested Explanation to Juveniles & Parents
As To Why Ethnicity And Race Data Are Being Collected On
The Family Intake Questionnaire

- Questions on ethnicity and race are being asked in order to collect data on who is entering Maine's Juvenile Justice system. This data will be collectively analyzed, which means an individual person's data will NOT be selected out when the data is reported.
- Collection of this data is NOT connected to any post 9/11 tracking system.
- This data will show if a higher number of minority youth, in proportion to the general population of minorities in Maine, are being processed into Maine's Juvenile Justice system. By collection of this data we will be able to better serve you and other youth who are entering the system.

Section IV: Interpreter Services

Maine’s Office of Multicultural Affairs, Language Access and Deaf Services conducts “Using Interpreters” training that discusses the “Language Line Services Quick Reference Guide” and other procedures for acquiring and utilizing interpreter services. However, for the purposes of this training – since this topic is related to respecting the individual and providing comprehensive services for juveniles – the Office of Multicultural Affairs has provided the following “best practices:”

1. **Plan ahead.** Request interpreters as soon as the need is known. Anticipate the need. Have interpreter contracts in place **BEFORE** the need arises. Be part of the solution by holding training for interpreters so they can better interpret in MDOC situations.
2. **Get a trained interpreter.** Never use family, friends, lawyers or fellow inmates. There are referral agencies for on-site interpreters and telephone interpreters available 24/7. Get the interpreter now; get approval for the expense from the supervisor later.
3. **Communication is a two-way street.** Establish a system whereby an individual can point to a phone to request interpreter services; or, give the individual a “Requesting Interpreter Services” card so that deaf, hard-of-hearing and Limited English Proficient (LEP) individuals and family members can show the card to indicate their need for Interpreter Services; and ultimately, initiate conversation with the same ease as English-speaking individuals.
4. **Training.** Train all staff in adding a telephonic interpreter to the line for incoming phone calls in other languages for LEP individuals. Staff also needs to be trained in the use of the TTY or NexTalk telephone for when a deaf, hard-of-hearing or speech-impaired family member is involved.

Note:

Staff may be dealing with people who want to participate in English, however, it may become clear that they do not understand. In these cases, staff need to arrange for an Interpreter.

For additional information contact:

Language Access and Deaf Services
Maine Office of Multicultural Affairs
11 State House Station
Greenlaw Building, 3rd Floor
Augusta ME 04333-0011
Voice: (207) 287-4240
TTY-only Toll-Free: 1-866-241-8639
Fax: (207) 287-4052

For reference purposes, the Quick Reference Guide and Important Tips information are provided here.

Interpreter Quick Reference Guide

Language Line Services

When receiving a call:*

1. Use Conference Hold to place the Limited English speaker on hold.
2. Dial 1 (866) 874 -3972.
3. Enter on your telephone keypad or provide the representative:
You may press 0 or stay on the line for assistance.
 - 6-digit Client ID: 9 2 3 0 4 3
 - Access Code: _____
4. Press 1 for Spanish
Press 2 for all other languages (*Speak the name of the language at the prompt*). An interpreter will be connected to the call.
5. Brief the Interpreter. Summarize what you wish to accomplish and give any special instructions.
6. Add the Limited English speaker to the line.

When placing a call to a Limited English speaker, begin at Step 2.

If you need assistance when placing a call to a Limited English speaker, you may press “0” to transfer to a representative at the beginning of the call.

*In a face-to-face meeting, begin with #2.

Important Tips When Using Language Line Services

Unknown Language: If you do not know which language to request, our representative will help you.

Line Quality Problems: If you have problems before reaching a representative, press “0” to be transferred. If there is a sound quality problem, ask the representative to stay on the line to check for sound quality.

If you have problems connecting to an Interpreter, call Customer Service at 1-800-752-6096.

Working with an Interpreter: Give the Interpreter specific questions to relay. Group your thoughts or questions to help conversation flow quickly.

Length of Call: Expect interpreted comments to run a bit longer than English phrases. Interpreters convey meaning-for-meaning, not word-for-word. Concepts familiar to English speakers often require explanation or elaboration in other languages and cultures.

Interpreter Identification: Our Interpreters identify themselves by first name and number only. For reasons of confidentiality, they do not divulge either their full names or phone numbers.

Demonstration Line: Want to hear a recorded demonstration of over-the-phone interpretation? Call our demonstration line at 1-800-996-8808.

Document Translation: Visit our website at www.LanguageLine.com or call 1-888-763-3364 for information. E-mail your document translation order to Translation@LanguageLine.com or fax to 1-800-648-0170.

Customer Service: To provide feedback, commend an Interpreter, or report any service concerns, call Customer Service at 1-800-752-6096, or go to www.LanguageLine.com and click on “Customer Service.”

Best Practices When Using Interpreters

- Make sure the interpreter is familiar with the juvenile's cultural values and norms, particularly with respect to verbal and nonverbal communication (proper greetings, manner of addressing men/women/authority figures and what may be culturally taboo behavior such as touching, eye contact, pointing)
- **DO NOT use family members as interpreters**
- Spend time with the interpreter prior to meeting with the juvenile discussing the approach and asking them if they have relationship to the juvenile. Encourage the interpreter to translate literally rather than paraphrase whenever possible.
- Review the interpreter roles and procedures at the beginning of the meeting/interview with the juvenile.
- Speak and ask questions in short, simple, jargon-free sentences, so that interpretation is easier.
- Avoid using slang and idioms.
- Look and speak directly to the juvenile, not the interpreter.
- Actively listen to the juvenile, even if you may not understand his/her language, always being observant of nonverbal cues.
- Occasionally during the interview, have the interpreter ask the juvenile to repeat the information being communicated, to see if there is understanding of what you are saying or asking.
- Be patient. Using an interpreter takes more time.

Section V: Summary of Key Points

- Maine has always been and still is a diverse state.
- Ethnicity and racial groups are largely cultural and historical constructs. They are primarily social rather than biological phenomena. This does not mean that they do not exist. On the contrary, “races” are very real in the world today. In order to understand them, we must look into culture and social interactions rather than biology. Everyone has stereotypes, which have a strong effect on how we view and relate to people, as well as, how we see ourselves.
- **Juveniles must self identify** as to what race category he/she see his/herself. This does not mean that one has to verify a “percentage of their blood” in order to claim a particular race. It is simply how the juvenile perceives his/herself.
- Ethnicity, race, citizenship and language questions on the Family Intake Questionnaire may evoke a strong reaction from the juvenile or a family member. Since this information will assist the juvenile justice staff in addressing the juvenile’s individual needs, it is important that one use effective interviewing and questioning techniques to obtain this information.
- When meeting with a juvenile, always review all the questions on the Family Intake Questionnaire, whether or not they have already been answered.
- Juvenile Justice staff members who work to bridge the gap between cultures will develop better communication with juveniles and their families and will create a shared understanding of goals and outcomes. Likewise, juveniles and their families will benefit when staff are able to identify and resolve potential issues early in the process. This sensitivity will produce better services for the juvenile.

Section VI: CORIS

Trainer Notes for Section VI

Delivery Strategies:

- ❖ Read and discuss the ethnicity, race, citizenship and language questions on the Family Intake Questionnaire.
- ❖ Repeat the following sections and/or information if appropriate for staff just attending this section of the training:
 - Section 1: Purpose for Collecting Data
 - Purpose
 - Federal Requirements
 - Maine Requirements
 - Diversity in Maine
 - Section 2: Family Intake Questionnaire
 - Ethnicity and Race Definitions
- ❖ Generally discuss inconsistencies between Family Intake Questionnaire and CORIS fields
- ❖ Disseminate and discuss CORIS activity
- ❖ Discuss CORIS best Practices

Materials Provided:

- ❖ CORIS materials from participant binder

Purpose

As stated earlier in this training, collecting juvenile data is a system-wide process. Each Juvenile Justice Staff member has a responsibility in his/her job function to make sure the data collection process is accurate.

The data collection system is not complete until the data is accurately entered into CORIS.

Any person inputting data into CORIS needs to use “best practices” to ensure accurate information is transferred appropriately from the Family Intake Questionnaire into the appropriate CORIS data fields.

Data Input from Family Intake Questionnaire into CORIS

Questions from the Family Intake Questionnaire	CORIS Fields and Data Input		
<p>14a. What is your preferred language? (Space for writing in answer)</p>	<table style="width: 100%; border: none;"> <tr> <td style="width: 50%; vertical-align: top;"> <ul style="list-style-type: none"> *Arabic *Cambodian *English *French </td> <td style="width: 50%; vertical-align: top;"> <ul style="list-style-type: none"> *Somalian *Spanish *Vietnamese *Other </td> </tr> </table> <ul style="list-style-type: none"> If a language shown on the Family Intake Questionnaire is not on the above list, select “other.” If this question was left blank on the Family Intake Questionnaire, leave this field blank in CORIS. Leaving this field blank in CORIS does not restrict you from moving forward to other fields. 	<ul style="list-style-type: none"> *Arabic *Cambodian *English *French 	<ul style="list-style-type: none"> *Somalian *Spanish *Vietnamese *Other
<ul style="list-style-type: none"> *Arabic *Cambodian *English *French 	<ul style="list-style-type: none"> *Somalian *Spanish *Vietnamese *Other 		
<p>14b. What other languages are spoken in your home?</p>	<p>No field for this information in CORIS</p>		
<p>15. Are you Hispanic or Latino? Yes _____ No _____ Unknown _____</p>	<p>In CORIS, below the “Race” field is a box that has “Hispanic” next to it.</p> <ul style="list-style-type: none"> If the answer is “yes” on the Family Intake Questionnaire, select the “Hispanic” box. If the answer is “no” on the Family Intake Questionnaire, leave the “Hispanic” box unchecked. If the answer is “unknown” on the Family Intake Questionnaire, leave the “Hispanic” box unchecked. If this question was left blank on the Family Intake Questionnaire, leave the “Hispanic” box unchecked and have someone re-contact the juvenile to self-identify. Leaving this field empty in CORIS does not restrict you from moving forward to other fields. 		

Questions from the Family Intake Questionnaire	CORIS Fields and Data Input
<p>16. Race (check only one of the following categories).</p> <p>___ Asian ___ Black or African American ___ Native American or Eskimo or Aleut ___ White (includes Arab, N. African, Italian, Middle East, European, etc.) ___ Two or more races ___ Unknown</p>	<p>*American Indian or Alaskan *Black or African American *Asian *Native Hawaiian or other *Unknown *White *Other</p> <ul style="list-style-type: none"> • If “two or more races” is selected on the Family Intake Questionnaire, select “other.” • If this question was left blank on the Family Intake Questionnaire, temporarily select “unknown” and have someone re-contact the juvenile to self-identify. Once the data has been received, change the “unknown” to the race the juvenile has identified. • This field requires data input prior to moving further in the database.
<p>17. Citizenship U.S. ____ Other _____</p>	<p>*American *Guatemalan *Nigerian *British *Haitian *Polish *Cambodian *Hondurian *Puerto Rican *Chinese *Indian *Russian *Cuban *Korean *Sudanese *Laotian *Tai *Dominican *Ethiopian *Mexican *Vietnamese *German *Other</p> <ul style="list-style-type: none"> • If “U.S.” is checked on the Family Intake Questionnaire, select “American.” • If a citizenship given on the Family Intake Questionnaire is not on the above CORIS list, select “other.” • If this question is left blank on the Family Intake Questionnaire, leave it blank in CORIS. • Leaving this field empty in CORIS does not restrict you from moving forward to other fields.
<p>There no longer is any question about religion on the Family Intake Questionnaire.</p>	<p>CORIS still requires that the field for religion be completed before moving forward in the database.</p> <p>Select “Other” as the answer to the “Religion” field for all cases entered into CORIS.</p>

Data Input from Family Intake Questionnaire into CORIS

Race, Ethnicity, Preferred Language, Citizenship, and Religion

CORIS: Client Demographics -- Web Page Dialog

7 Juvenile

Personal Info Deceased Client

Last Name:* _____ Juvenile ID: _____
 Suffix: _____ Gender:* Juvenile Adult
 First Name:* _____ Gender: Male
 Middle Name: _____ Marital Status: _____
 Email: _____ Citizenship: American
 Date of Birth: _____ Race:* White
 Place of Birth: _____ Hispanic
 Age: 19 Religion:* None
 Military Status: _____ Preferred Lang.: English
 Military Branch: _____ Mother's Maiden Name: _____
 Military Discharge: _____ Guardian: _____
 SID#: _____ DNA Required
 FBI#: _____ DNA Sample Date: _____
 SSN: _____ Gang: _____
 SIN: _____ Phone PIN: _____
 Laundry#: _____ Medicaid/MaineCare#: _____
 Adult Sex Offender Registration and Notification Medicaid/MaineCare Eligible
 Juvenile Sex Offender Notification Single Room Required
 Furlough Appt: _____

FAMILY INTAKE QUESTIONNAIRE

Maine Department of Corrections – Division of Juvenile Services

14. What is your preferred language? _____
 What other languages are spoken in your home? _____
15. Are you Hispanic or Latino? **Yes / No** ___ Unknown
16. Race: (Check only one of the following categories)
- ___ Asian (Chinese, Japanese, from India)
 - ___ Black or African American
 - ___ Native American or Eskimo or Aleut
 - ___ Native Hawaiian or Pacific Islander
 - ___ White (includes Arab, North Africa, Italian, Middle East, European, etc)
 - ___ Two Or More Races
 - ___ Unknown
17. Citizenship: **U.S.** / **Other:** _____

Data Input from Family Intake Questionnaire into CORIS

Race *

The screenshot shows the 'CORIS: Client Demographics -- Web Page Dialog' window. The 'Personal Info' tab is active, and the 'Deceased Client' checkbox is checked. The 'Race' dropdown menu is highlighted with a red box and currently shows 'White'. Other fields include Last Name, First Name, Date of Birth, Age (19), Gender (Male), and Religion (None).

- American Indian or Alaska Native
- Asian
- Black or African American
- Native Hawaiian or Other Pacific Islander
- Unknown
- White**
- Other

***This field requires data input prior to moving further in the database.**

- If “two or more races” is selected on the Family Intake Questionnaire, select “other”.
- If this question was left blank on the Family Intake Questionnaire, temporarily select “unknown” and have someone re-contact the juvenile to self-identify.
- Once the data has been received, change “unknown” to the race identified.
- Note: Native American on the Questionnaire is American Indian in CORIS.

Data Input from Family Intake Questionnaire into CORIS

Ethnicity

The screenshot shows the 'CORIS: Client Demographics -- Web Page Dialog' window. The 'Personal Info' tab is active, and the client is identified as '7 Juvenile'. The 'Race' dropdown menu is open, showing options: 'White', 'Hispanic', and 'None'. The 'Hispanic' option is highlighted with a red box. Other fields include Last Name, First Name, Middle Name, Email, Date of Birth, Place of Birth, Age (19), Military Status, Military Branch, Military Discharge, SID#, FBI#, SSN, SIN, Laundry#, Furlough Appl., Juvenile ID, Gender (Male), Marital Status, Citizenship (American), Religion (None), Preferred Lang (English), Mother's Maiden Name, Guardian, DNA Sample Date, Gang, Phone PIN, Medicaid/MaineCare#, and checkboxes for 'Adult Sex Offender Registration and Notification', 'Juvenile Sex Offender Notification', 'DNA Required', 'Medicaid/MaineCare Eligible', and 'Single Room Required'. 'Save' and 'Cancel' buttons are at the bottom right.

Family Questionnaire

Are you Hispanic or Latino?

yes _____ no _____
unknown _____

CORIS

Hispanic:

Yes =

No/Unknown =

- If the answer is “yes” on the Family Intake Questionnaire, select the “Hispanic” check box .
- If the answer is “no”, or “unknown”, on the Family Intake Questionnaire, leave the “Hispanic” check box blank in CORIS. If this question was left blank, have someone re-contact the juvenile to self-identify.
- Once the data has been received, update CORIS to the ethnicity identified.

Data Input from Family Intake Questionnaire into CORIS

Preferred Language

The screenshot shows the 'CORIS: Client Demographics -- Web Page Dialog' window. The client is identified as '7 Juvenile'. The 'Personal Info' tab is active. The 'Preferred Lang.' field is highlighted with a red box and set to 'English'. Other fields include Last Name, First Name, Date of Birth, Age (19), Gender (Male), Marital Status, Citizenship (American), Race (White), Religion (None), and various identification numbers (SID#, FBI#, SSN, SIN, Laundry#). There are also checkboxes for 'Adult Sex Offender Registration and Notification', 'Juvenile Sex Offender Notification', 'DNA Required', 'Medicaid/MaineCare Eligible', and 'Single Room Required'. 'Save' and 'Cancel' buttons are at the bottom right.

- Arabic
- Cambodian
- English
- French
- Somalian (Somali)
- Spanish
- Vietnamese
- Other

- If a language shown on the Family Intake Questionnaire is not on the above list, select: "other".
- If this question was left blank on the Family Intake Questionnaire, leave this field blank.
- "Other languages spoken in the home" on the Questionnaire, is not in CORIS.

Data Input from Family Intake Questionnaire into CORIS

Citizenship

The screenshot shows the 'CORIS: Client Demographics -- Web Page Dialog' window. The 'Personal Info' tab is active, and the 'Deceased Client' checkbox is checked. The 'Citizenship' dropdown menu is highlighted with a red box, and its list of options is shown in a separate window to the right. The list includes: American, British, Cambodian, Canadian, Chinese, Columbian, Cuban, Dominican, Ethiopian, Salvadoran, Somali, Sudanese, Thai, Vietnamese, and Other. A dashed line separates 'Ethiopian' from 'Salvadoran' in the list.

- If “US” is checked on the Family Intake Questionnaire select “American”.
- If a citizenship given on the Family Intake Questionnaire is not in the CORIS list, select “other”.
- If this question is left blank on the Family Intake Questionnaire, leave this field blank this question in CORIS.

Data Input from Family Intake Questionnaire into CORIS

Religion *

The screenshot shows the 'CORIS: Client Demographics -- Web Page Dialog' window. The 'Personal Info' tab is active, and the 'Deceased Client' checkbox is checked. The 'Religion:*' dropdown menu is highlighted with a red box and set to 'Other'. Other visible fields include Last Name, First Name, Date of Birth, Age (19), Gender (Male), Marital Status, Citizenship (American), Race (White), Preferred Lang. (English), and various checkboxes for DNA Required, Medicaid/MaineCare Eligible, and Single Room Required. 'Save' and 'Cancel' buttons are at the bottom right.

***This field requires data input prior to moving further in the database.**

- There are no longer any questions about religion on the Family Intake Questionnaire.
- CORIS still requires that the field for religion be completed before moving forward in the database. **Please select “other” in answer to the religion question for all cases entered into CORIS.**

Data Input from Family Intake Questionnaire into CORIS

Best Practices for Data Input into CORIS

- When in doubt of what data to transfer from the Family Intake Questionnaire into CORIS, leave the field blank and contact an intake worker/JCCO to re-ask the juvenile to self-identify.
- If you are waiting for data for the required “race” field, temporarily select “unknown” so that you may continue to input data from other questions.
- Do not enter data based on having seen a juvenile in the hallway or hearing a staff person talk about a particular juvenile. **The juvenile must self-identify to intake staff or a JCCO.**
- Select “Other” for the religion field for all cases entered into CORIS.

CORIS Input Activity Answer Sheet

Use the chart - “Data Input from Family Intake Questionnaire into CORIS,” as a guide to answer the following questions.

Part I

1. What data will you input into CORIS if the **Ethnicity** is left blank on the Family Intake Questionnaire?
 - a. Select the Hispanic/Latino box
 - b. Leave blank and ask someone to re-contact the juvenile to self-identify
2. If the **Race** field is left blank on the Family Intake Questionnaire?
 - a. Pick a race
 - b. Select “unknown” and ask someone to re-contact the juvenile to self-identify
 - c. Select “other”
 - d. Leave blank and stop entering data into CORIS for this case
3. If the **Citizenship** field is left blank on the Family Intake Questionnaire?
 - a. Select “other”
 - b. Leave blank
 - c. Pick a citizenship from the list in CORIS
4. If the **Language Preference** field is left blank on the Family Intake Questionnaire?
 - a. Select “other”
 - b. Leave blank
 - c. Pick a language from the list in CORIS
5. If the **Religious Preference** field is left blank on the Family Intake Questionnaire?
 - a. Pick a religion from the list in CORIS
 - b. Select “other”
 - c. Leave blank and stop entering data into CORIS for this case

Part II

6. If ethnicity is listed as Hispanic and nothing is filled in for the race category on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
Select Hispanic/Latino box
 - b. Race field?
Select “unknown” and ask someone to re-ask juvenile to self-identify
7. If ethnicity is listed as Hispanic and black is listed as race on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
Select Hispanic/Latino box
 - b. Race field?
Select “Black”

8. If both ethnicity and race questions are filled out on the Family Intake Questionnaire as “unknown,” what data do you input into CORIS for:
 - a. Hispanic or Latino box?
Leave Hispanic/Latino box empty
 - b. Race field?
Temporarily select “unknown” and contact JCCO/intake to re-ask juvenile to self-identify

9. If ethnicity is listed as non-Hispanic and race is listed as two or more races on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
Leave Hispanic/Latino box empty
 - b. Race field?
Select “Other”

10. If both “two or more races” and “white” are check marked under the race question on the Family Intake Questionnaire, what data do you input into CORIS for race?
Contact JCCO/intake to clarify and/or re-ask Juvenile to self-identify

CORIS Best Practices

When entering data from the Family Intake Questionnaire into CORIS, use these “best practices:”

- When in doubt of what data to transfer from the Family Intake Questionnaire into CORIS, leave the field blank and contact an Intake Worker/JCCO to re-ask the juvenile to self-identify.
- If you are waiting for data from the “race” field, temporarily check “unknown” so that you can continue to input data from other questions.
- Do not enter data based on having seen a juvenile in the hallway or hearing a staff person talk about a particular juvenile. **The juvenile must self-identify to intake staff or a JCCO.**
- Select “other” for the Religion field for all cases entered into CORIS.

Appendices

- A. The Cultural Checklist**
- B. Training Evaluation Form**
- C. Cultural Awareness Case Activity Handouts for several groups**
- D. Cultural Awareness Case Activity Handout for one group**
- E. CORIS Activity Handout**
- F. Icebreaker Activity Suggestions**
- G. References**

A: The Cultural Checklist

This cultural checklist can be used as a discussion tool for an entire organization, a team, or group of staff. It can be used prior to, in conjunction with or after a training on ethnicity, race or cultural competency. This checklist can either be used as an individual self-awareness tool or as a management assessment of staff cultural competency.

How Equitable is your Organization's Culture?¹

Directions: For each question circle the number in the right-hand column that most accurately describes your organization.

Staff Attitude:

	Never		Sometimes		Mostly		Always
1. Do staff members use language that is free from racial, ethnic, and sexual slurs?	1	2	3	4	5	6	7
2. Is it acceptable for staff to talk about the use of exclusive language, stereotypic attitudes, or ethnocentric assumptions and how it affects others?	1	2	3	4	5	6	7
3. Are staff members inclusive in regularly communicating with colleagues and community members who are of different gender, racial, and ethnic backgrounds?	1	2	3	4	5	6	7
4. Are professional contacts with those of different gender, racial, and ethnic backgrounds mutually comfortable (i.e. can they be initiated by either person)?	1	2	3	4	5	6	7
5. Can staff accurately name the major demographic groups in the community they provide services?	1	2	3	4	5	6	7
6. Can staff identify traditional approaches for processing information that are valued within each of these groups?	1	2	3	4	5	6	7

Policy:

	Never		Sometimes		Mostly		Always
7. Does your program/organization have a policy that explicitly condemns racially, sexually, and ethnically biased behavior?	1	2	3	4	5	6	7
8. Does the above policy have clear complaint reporting, fact finding, and appeal procedures?	1	2	3	4	5	6	7
9. Are consequences of not following the policy clearly stated and regularly publicized?	1	2	3	4	5	6	7
10. Is the policy enforced consistently for all staff?	1	2	3	4	5	6	7

¹ By: Eleanor Linn, Associate Director for Gender Equity; and adapted by: Marco Benavides, Multi-Cultural Coordinator, Children and Youth Services Commission of Marion County.

Data Collection and Monitoring:

	Never		Sometimes		Mostly		Always
11. Does your organization routinely collect data on incidents of cross-cultural friction such as bias comments, bias decisions, harassment, and slurs?	1	2	3	4	5	6	7
12. Is this data analyzed by race, gender or ethnicity in order to identify specific cultural tensions and to develop equitable organization strategies to help resolve them?	1	2	3	4	5	6	7
13. Have special programs or policies been put in place as the result of such data analysis?	1	2	3	4	5	6	7
14. Have clients and community members from all groups been involved in the development and implementation of corrective programs and policies?	1	2	3	4	5	6	7

Events and Symbols:

	Never		Sometimes		Mostly		Always
15. Does the planning for organizational events and awards reflect the diversity of people in the organization by race, gender, and ethnicity?	1	2	3	4	5	6	7
16. Are symbols, team names, awards and souvenirs free from racial, gender, and ethnic bias (i.e. do all staff feel these symbols belong to them)?	1	2	3	4	5	6	7
17. Are there important events and celebrations in the organization that emphasize human unity and diversity (e.g. Earth Day and World Peace Day)?	1	2	3	4	5	6	7
18. Do important events and celebrations reflect the heritage of people other than male European Americans (e.g. Martin Luther King Day, Women's History Month, Hispanic Heritage Month, Asian Pacific Heritage Month and Indian Law Day)?	1	2	3	4	5	6	7
19. Do pictures, decorations, and ornaments in your organization reflect the diversity of your community and emphasize the message of unity and diversity?	1	2	3	4	5	6	7

Skill and Information:

	None		Some		Most		All
20. Do all staff and volunteers understand the meaning of the term culture?	1	2	3	4	5	6	7
	Never		Sometimes		Mostly		Always
21. Do all staff and volunteers know that all people are unique individuals and members of cultural groups?	1	2	3	4	5	6	7
22. Can staff identify key elements of your organization's culture?	1	2	3	4	5	6	7
23. Is there culturally sensitive and inclusive planned staff development about diverse cultural norms, communication and learning styles?	1	2	3	4	5	6	7
24. Does the staff training program include specific trainings on cultural diversity, cross-cultural communication, and conflict resolution at all levels of the organization?	1	2	3	4	5	6	7

Organization Plan:

	No					Yes
25. Does your organization have a plan for improving inter-group relations?	1					7
26. Is there a multi-cultural/multi-ethnic advisory committee to oversee this plan?	1					7

Self Awareness/Self-Assessment:

	Never		Sometimes		Mostly		Always
27. Have you thought about your own gender, racial, ethnic and social class identity and the various ways in which you are similar to, yet different from, the demographic groups to which you belong?	1	2	3	4	5	6	7
28. Have you thought about how your own gender, race, ethnicity and social class have influenced how you process information and how you work?	1	2	3	4	5	6	7
29. Have you talked about how culture influences the way we process information with colleagues who are of a different race, gender, and/or ethnicity?	1	2	3	4	5	6	7
30. Have you thought about how your own culture influenced the way that you disseminate or process information and how your style is perceived by colleagues and peers who are from a different gender, racial or ethnic groups?	1	2	3	4	5	6	7
31. Do you honestly believe that all staff-peers are capable of succeeding regardless of their racial or ethnic group, and gender?	1	2	3	4	5	6	7
32. Are you honestly willing to change your behavior/style from ways that are comfortable to you, to ways that may be more helpful to staff-peers who are different from you?	1	2	3	4	5	6	7

Scoring the Checklist:

Organization Culture Score: Sum the numbers you circled in response to questions 1-26.

131-182 points

Your organization has many of the components that contribute to a positive pluralistic culture. Recognize your successes and identify those areas that still need work. It's likely that you need better coordination and institutionalization of your efforts.

79-130 points

You have some of the elements that are needed to create a positive pluralistic organization culture, but you still have a way to go. Focus specifically on any area in which you scored your organization below three. Work with a diverse group, identify the barriers you will need to overcome and set priorities.

26-78 points

You have a great deal of work to do. Focus first on staff attitudes, organization policy, and the development of a multi-cultural plan for your organization.

Self Awareness Score: Sum the numbers you circled in response to questions 27-32.

31-42 points

You have thought a good deal about this issue and are actively involved in talking to others about it too.

19-30 points

Your honesty with yourself is an asset. Think about the areas that you have not thought about before. What insights do they help you discover? Now try talking about these insights with people who are different from you.

6-18 points

Give yourself some time for introspection. You may find that it's easier to first talk this over with someone whose background is similar to yours. Without meaning to harm others, you may be unconsciously perpetuating some culturally biased behaviors.

B: Training Evaluation Form

- Please completely fill in the circle for your response. (Sample: ●). Thank you.
- Include as many written comments as you can. If more space is needed, use additional paper.
- All information on this form is confidential.

Training Title: Reporting Disproportionate Minority Contact in Maine’s Juvenile Justice System

Location: _____

Date: _____

	Very Poor	Poor	Good	Very Good
1. The trainer(s):				
▪ demonstrated knowledge of content	0	0	0	0
▪ showed respect for the experiences and knowledge of participants	0	0	0	0
▪ encouraged discussion and questions from participants	0	0	0	0
▪ were flexible (adjusted session “on the fly” to accommodate changes)	0	0	0	0
2. The training:				
▪ had a clearly stated purpose and objectives	0	0	0	0
▪ was organized so I could see how concepts and skills were related	0	0	0	0
3. The handouts were:				
▪ clear and understandable	0	0	0	0
▪ relevant to the topic	0	0	0	0

4. What did you learn from participating in this training?

5. If you could repeat a portion of today's training what section would it be?

6. What improvements would you recommend for future trainings?

7. Overall impression:	Very Poor	Poor	Good	Very Good
▪ The knowledge & skills from this training are applicable to my job	0	0	0	0
▪ Taking everything into account, this training was	0	0	0	0

Additional Comments:

THANK YOU!

C: Cultural Awareness Case Activity Handout for Several Groups

GROUP #1: Cases for Ethnicity & Race Training Activity

Case 1

Kwame is 16 years old, dark skinned with a long facial structure and short black hair. He arrives at the interview with his father, Tatandi, without a completed Family Intake Questionnaire. When asked about the form, Kwame says that a dog chewed it up. The interviewer pulls out a blank Family Intake Questionnaire form and proceeds to ask each question. Kwame does all the talking and from time to time translates in his native Sudanese to his father, who has not spoken a word of English. Kwame answers he is non-Hispanic for the ethnicity question and is Sudanese for the race question.

- How do you capture this information on the Family Intake Questionnaire?
- Is there anything else that needs to be said in this situation?

List additional best practices for this interaction:

Case 2

Juanita is 13 years old and arrives with rings in her nose, a stud in her exposed midriff and wearing large pink sunglasses. Her mother, Carmelito accompanies her and hands a completed Family Intake Questionnaire to the interviewer. The interviewer reviews each question, noting that Juanita has listed being Hispanic and that the race question has been left blank. The interviewer asks Juanita which of the races she identifies as and both Juanita and Carmelito say emphatically together: “We are Hispanic! This is our race.”

- How do you respond to these answers in order to collect the necessary race data?

List additional best practices for this interaction:

Case 3

Carlos is 14 years old, dark hair, almond skin with earrings in one ear. He arrives at the interview with his mother, Sylvia who seems to have a thick Australian accent. Most of the questions are answered on the Family Intake Questionnaire form they hand over, with the exception of the race question. The interviewer proceeds to review with them the questions on the form. When the race question is asked, Carlos responds that he doesn't know who his father was and his mother will not tell him, so he can't answer this question. Sylvia has a pained look on her face.

- At this point, how do you solicit the information from them for data collection purposes?

List additional best practices for this interaction:

Group #2: Cases for Ethnicity & Race Training Activity

Case 4

Karen is 15 years old, has blond hair, blue eyes and arrives with multiple beaded and turquoise Native American rings, bracelets and earrings. She wears what appear to be hand-made leather moccasins on her feet. Her father, Bill, accompanies her, who also has blond hair, blue eyes and is dressed like an LL Bean photograph – stone washed blue jeans, turtleneck with a Polar Tec fleece jacket. As the interviewer begins to review the questions on the completed Family Intake Questionnaire form, the father does all the talking and Karen averts her eyes from both adults. The ethnicity question is listed as non-Hispanic with a nod from Karen. As soon as the Interviewer reviews the race question, Bill aggressively asserts that she is obviously white. Karen then softly whispers, “My mother is Native American and that is who I am too.”

- How do you reconcile these two answers in order to accurately collect the race data?

List additional best practices for this interaction:

Case 5

Ali is a thin 16-year-old with intense dark eyes and coffee colored skin, who is going to be admitted to Mountain View Correctional Center. Both his father, Bijan who is wearing a turban and his mother Farah who is wearing long silk robes accompany him to the interview. They pass the mostly completed Family Intake Questionnaire form to the interviewer who begins to review the questions with them. The ethnicity, race and religious questions have been answered as, “chooses not to answer.” When the interviewer asks about Ali’s response to each of these questions, Ali states that he does not have to answer these questions. Both his parents support Ali’s decision not to answer these questions. Bijan vocalizes in a stern but quiet voice that their legal counsel advised them that they are not required to answer these particular questions on this form. The interviewer senses considerable suspicion around why these questions are being asked.

- How do you deal with this reaction to these questions?

List additional best practices for this interaction:

Case 6

Bunny is 15 years old and has red hair with lots of facial freckles. She arrives with her father, Larry, who also has red hair, a red beard and is dressed in a tweed suit jacket with leather patches on the elbows. Bunny seems angry and Larry seems withdrawn and sad. The interviewer begins reviewing the completed Family Intake Questionnaire questions with them. The ethnicity question has been answered as Hispanic/Latino and the race question is listed as two or more. The interviewer asks Bunny to explain her answers. She says that her mother was Brazilian and bursts into tears. Larry then explains that her mother, Elliane, recently died of breast cancer.

- Under these circumstances, how do you ask the next question about race?

List additional best practices for this interaction:

Group #3: Cases for Ethnicity & Race Training Activity

Case 5

Ali is a thin 16-year-old with intense dark eyes and coffee colored skin, who is going to be admitted to Mountain View Correctional Center. Both his father, Bijan who is wearing a turban and his mother Farah who is wearing long silk robes accompany him to the interview. They pass the mostly completed Family Intake Questionnaire form to the interviewer who begins to review the questions with them. The ethnicity, race and religious questions have been answered as, “chooses not to answer.” When the interviewer asks about Ali’s response to each of these questions, Ali states that he does not have to answer these questions. Both his parents support Ali’s decision not to answer these questions. Bijan vocalizes in a stern but quiet voice that their legal counsel advised them that they are not required to answer these particular questions on this form. The interviewer senses considerable suspicion around why these questions are being asked.

- How do you deal with this reaction to these questions?

List additional best practices for this interaction:

Case 7

Marco is 15 years old, has long curly hair down to his shoulders and a dark tanned face. He arrives with his mother, Azar, who is dressed in a full length, black burka with only her eyes showing. She walks in behind Marco. Marco hands the Interviewer a completed Family Intake Questionnaire, which they begin to review. For the ethnicity question, non-Hispanic has been selected and for the race question, two or more races have been selected. The interviewer asks Marco which races he represents. Marco says, “Turkish and Italian.”

- How do you accurately capture this information on the Family Intake Questionnaire?

List additional best practices for this interaction:

Case 8

Tim is 16 years old, has white skin with a shaved head and tattoos down both arms and will be entering Long Creek Correctional Center. He arrives with his mother who has dyed red hair with dark roots and is loudly chewing gum as she introduces herself. The interviewer begins reviewing the completed Family Intake Questionnaire form with Tim. The ethnicity question has been answered “No” and the race question has been checked “White”. Tim agrees these are indeed accurate and states it should be obvious to the interviewer what race he belongs to.

- What is the next step in this interview process?

List additional best practices for this interaction:

Group #4 Cases for Ethnicity & Race Training Activity

Case 1

Kwame is 16 years old, dark skinned with a long facial structure and short black hair. He arrives at the interview with his father, Tatandi, without a completed Family Intake Questionnaire. When asked about the form, Kwame says that a dog chewed it up. The interviewer pulls out a blank Family Intake Questionnaire form and proceeds to ask each question. Kwame does all the talking and from time to time translates in his native Sudanese to his father, who has not spoken a word of English. Kwame answers he is non-Hispanic for the ethnicity question and is Sudanese for the race question.

- How do you capture this information on the Family Intake Questionnaire?
- Is there anything else that needs to be said in this situation?

List additional best practices for this interaction:

Case 2

Juanita is 13 years old and arrives with rings in her nose, a stud in her exposed midriff and wearing large pink sunglasses. Her mother, Carmelito accompanies her and hands a completed Family Intake Questionnaire to the interviewer. The interviewer reviews each question, noting that Juanita has listed being Hispanic and that the race question has been left blank. The interviewer asks Juanita, which of the races she identifies as and both Juanita and Carmelito say emphatically together: “We are Hispanic! This is our race.”

- How do you respond to these answers in order to collect the necessary race data?

List additional best practices for this interaction:

Case 3

Carlos is 14 years old, dark hair, almond skin with earrings in one ear. He arrives at the interview with his mother, Sylvia who seems to have a thick Australian accent. Most of the questions are answered on the Family Intake Questionnaire form they hand over, with the exception of the race question. The interviewer proceeds to review with them the questions on the form. When the race question is asked, Carlos responds that he doesn't know who his father was and his mother will not tell him, so he can't answer this question. Sylvia has a pained look on her face.

- At this point, how do you solicit the information from them for data collection purposes?

List additional best practices for this interaction:

D: Cultural Awareness Case Activity Handout for One Group

Case 1

Kwame is 16 years old, dark skinned with a long facial structure and short black hair. He arrives at the interview with his father, Tatandi, without a completed Family Intake Questionnaire. When asked about the form, Kwame says that a dog chewed it up. The interviewer pulls out a blank Family Intake Questionnaire and proceeds to ask each question. Kwame does all the talking and from time to time translates in his native Sudanese to his father, who has not spoken a word of English. Kwame states he is non-Hispanic for the ethnicity question and is Sudanese for the race question.

- How do you capture the ethnicity and race data on the Family Intake Questionnaire?
- Is there anything else that needs to be said in this situation?

Case 2

Juanita is 13 years old and arrives with rings in her nose, a stud in her exposed midriff, and wearing large pink sunglasses. Her mother, Carmelito accompanies her and hands a completed Family Intake Questionnaire to the interviewer. The interviewer reviews each question, noting that Juanita has listed being Hispanic and that the race question has been left blank. The interviewer asks Juanita which of the races she identifies as and both Juanita and Carmelito say emphatically together: “We are Hispanic! This is our race.”

- How do you respond to these answers in order to collect the necessary ethnicity and race data?

Case 3

Carlos is 14 years old, dark hair, almond skin with lots of earrings in one ear. He arrives at the interview with his mother, Sylvia who seems to have a thick Australian accent. Most of the questions are answered on the Family Intake Questionnaire they hand over, with the exception of the race question. The interviewer proceeds to review the questions on the form with them. When the race question is asked, Carlos responds “I don’t know who my father was and my mother will not tell me, so I can’t answer this question.” Sylvia has a pained look on her face.

- At this point, how do you solicit the information from them for data collection purposes?

Case 4

Karen is 15 years old has blond hair, blue eyes and arrives with multiple beaded and turquoise Native American rings, bracelets and earrings. She wears what appear to be hand-made leather moccasins. Her father, Bill, accompanies her, who also has blond hair, blue eyes and is dressed like an L.L. Bean photograph, stone-washed blue jeans, turtleneck with a Polar Tec fleece jacket, etc. As the interviewer begins to review the questions on the completed Family Intake Questionnaire the father does all the talking and Karen averts her eyes from both adults. The ethnicity question is answered as non-Hispanic with a nod from Karen. As soon as the interviewer reviews the race question with them, Bill aggressively asserts that she is obviously white. Karen then softly whispers, “My mother is Native American and that is who I am, too.”

- How do you reconcile these two answers in order to accurately collect the race data?

Case 5

Ali is a thin 16-year-old with intense dark eyes and coffee colored skin, who is going to be admitted to Mountain View Correctional Center. Both his father, Bijan who is wearing a turban and his mother Farah, who is wearing long silk robes accompany him to the interview. They pass the mostly completed Family Intake Questionnaire to the interviewer, who begins to review the questions with them. The ethnicity and race and questions have been answered as, “Unknown.” When the interviewer asks for Ali’s response to each of these questions, Ali states that he does not have to answer these questions. Both his parents support Ali’s decision not to answer these questions. Bijan vocalizes in a stern but quiet voice that their legal counsel advised them that they are not required to answer these particular questions on this form. The interviewer senses considerable suspicion around why these questions are being asked.

- How do you deal with this reaction to the questions you asked from the Family Intake Questionnaire, knowing that you need to collect this data?

Case 6

Bunny is 15 years old, has red hair with lots of facial freckles. She arrives with her father, Larry, who also has red hair, a red beard and is dressed in a tweed suit jacket with leather patches on the elbows. Bunny seems angry and Larry seems withdrawn and sad. The interviewer begins reviewing the completed Family Intake Questionnaire with them. The ethnicity question has been answered as “Hispanic/Latino” and the race question is listed as “Two or more races.” The interviewer asks Bunny to explain her answers. She says that her mother was Brazilian and bursts into tears. Larry then explains that her mother, Elliane, recently died of breast cancer.

- Under these circumstances, how do you ask the next question about race?

Case 7

Marco is 15 years old, has long curly hair down to his shoulders and has a dark tanned face. He arrives with his mother, Azar, who is dressed in a full-length, black burka with only her eyes showing. She walks in behind Marco. Marco hands the interviewer a completed Family Intake Questionnaire, which they begin to review. For the ethnicity question, “Non-Hispanic” has been selected; for the race question, “Two or more races” has been selected. The interviewer asks Marco which races he represents. Marco says, “Turkish and Italian.”

- How do you accurately capture this information on the Family Intake Questionnaire?

Case 8

Tim is 16 years old, has pale skin with a shaved head and tattoos down both arms and will be entering Long Creek Correctional Center. He arrives with his mother, who has dyed red hair with dark roots and is loudly chewing gum as she introduces herself. The interviewer begins reviewing the completed Family Intake Questionnaire with Tim. The ethnicity question has been answered “No” and the race question has been checked “White.” Tim agrees these are indeed accurate and it should be obvious to the interviewer what race he belongs to.

- What is the next step in this interview process?

E: CORIS Activity Handout

Use the chart – “Data Input from Family Intake Questionnaire into CORIS,” as a guide to answer the following questions.

Part I

1. What data will you input into CORIS if the **Ethnicity** is left blank on the Family Intake Questionnaire?
 - a. Select the Hispanic/Latino box
 - b. Leave blank and ask someone to re-contact the juvenile to self-identify
2. If the **Race** field is left blank on the Family Intake Questionnaire?
 - a. Pick a race
 - b. Select “unknown” and ask someone to re-contact the juvenile to self-identify
 - c. Select “other”
 - d. Leave blank and stop entering data into CORIS for this case
3. If the **Citizenship** field is left blank on the Family Intake Questionnaire?
 - a. Select “Other”
 - b. Leave blank
 - c. Pick a citizenship from the list in CORIS
4. If the **Language Preference** field is left blank on the Family Intake Questionnaire?
 - a. Select “other”
 - b. Leave blank
 - c. Pick a language from the list in CORIS
5. If the **Religious Preference** field is left blank on the Family Intake Questionnaire?
 - a. Pick a religion from the list in CORIS
 - b. Select “other”
 - c. Leave blank and stop entering data into CORIS for this case

Part II

6. If ethnicity is listed as Hispanic and nothing is filled in for the race category on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
 - b. Race field?
7. If ethnicity is listed as Hispanic and black is listed as race on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
 - b. Race field?
8. If both ethnicity and race questions are filled out on the Family Intake Questionnaire as “unknown,” what data do you input into CORIS for:
 - a. Hispanic or Latino box?
 - b. Race field?

9. If ethnicity is listed as non-Hispanic and race is listed as two or more races on the Family Intake Questionnaire, what data do you input into CORIS for:
 - a. Hispanic or Latino box?
 - b. Race field?

10. If both “two or more races” and “white” are check marked under the race question on the Family Intake Questionnaire, what data do you input into CORIS for race?

F: Icebreaker Suggestions

Option 1: Post-It Activity

Have everyone in the room write on a post-it note how they would describe their ethnic and/or racial background. Collect all answers and place on flipchart in front of room or on a blackboard. Review each answer indicating the diversity within the group.

Option 2: Who's Here? Icebreaker

This is a very popular exercise as a warm up to talking about identity, diversity, and inclusiveness. If it works, this exercise will elicit feelings from group members related to personal identity and acceptance, experiences of bias and discrimination, desire for connection without compromising integrity, etc. Be prepared to deal with such feelings.

Description:

1. Ask participants to stand in a circle. (Not necessary, but important that they can see each other during the exercise.)
2. Explain to them that you are going to read a list of questions about their identities.
3. Ask participants to move into the center of the circle when they hear a phrase that describes themselves (or raise their hand if not standing in circle).
4. Ask them to pay attention to the feelings they have when they hear certain descriptions, when they stand (or raise their hand), when they don't stand, when others stand or don't stand. They should try to notice their feelings when they are inside and outside the group.
5. Explain to participants that they may elect to "pass" and remain in the outside of the circle.

List (Select from the following list as time allows)

Generic

WHO HERE...

- Is the oldest child?
- Is the youngest child?
- Is the middle child?
- Is an only child?
- Has more than three siblings?
- Has more than five siblings?
- Comes from a blended family (i.e., has step or half sisters/brothers)?
- Was raised by a single parent for most of their life?
- Was raised by two parents?
- Has a divorce in their family history?
- Comes from/grew up in the suburbs
- Comes from/grew up in an urban area?
- Comes from/grew up in a rural area?
- Has a dog? (name?)
- Has a cat? (name?)
- Has horses? (name?)
- Has other animals?
- Likes sports?
- Likes movies?

Identity Related

- Is a man?
- Is a woman?
- Considers themselves middle-class?
- Considers themselves working-class?
- Is Jewish?
- Is Christian or raised Christian?
- Is of another religious background?
- Is a person of color?
- Is white?
- Is Hispanic?
- Is Asian?
- Is Black?
- Is African?
- Is Indian?
- Is Native American?
- Is gay lesbian, or bisexual or knows someone who is gay, lesbian, or bisexual?
- Is straight?
- Does not speak English as their first or native language?

Conclusion

Process the exercise by asking participants to discuss the feelings associated with group membership or non-membership.

- How did they feel identifying themselves as members of these groups?
- Did anyone not stand up even though they were a member of a group?
- Was anyone confused?
- What description felt proudest? Scariest?
- Did any description make you feel bad, ashamed, or shy?
- Other questions?

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