



CULTURE: THE FAMILY NEST

Culture is the clothes we tend to notice only when someone is wearing something else (or we're the only one wearing what we're wearing). Anthropologists describe physical culture as all those artifacts which mark human habitation (houses, tools, cultivated fields or arranged bins/pens, places of play and of burial); social culture is the lifeblood of language, song, law and letters, family and clan roles or attachments, and so forth which tie a people to current and past generations

These patterns etched in the physical and emotional geography of experience, teach us who we are, how we should relate, and ultimately, why we are here. Even the red-blooded American's insistence that nobody dictates his ideas or habits is a reflection of the independent and assertive culture that birthed him. As with biodiversity in Nature, cultural diversity represents the variety of ways we have adapted and survived. Any patch of the human quilt may hold the key to challenges that confront humanity today.

Therapist Edwin Friedman asserts that the family does not simply accept culture's rules and rituals, but actively selects from its culture what it will practice and teach (based on its own needs for affection, power, belonging, etc.). Understanding cultural rites of passage (baptisms, bar-mitzpahs, wakes, marriages) can help a family use preparation and celebration to heal broken bonds or gain a new balance in their style of caring, controlling, and connecting.

Whether helping one family build strengths to face the next stage of life's challenges or reaching out to include every family in the circle of one's community, these guidelines for counselors by Derald Wing and David Sue should prove helpful in developing cultural competence:

--Become aware of your own assumptions, values, biases, etc.; Listen to your jokes, choices, and generalizations asking if you would feel good being so described.

--Actively try to understand the world view of others; Let their defensive-ness and openness speak about the personal and institutional barriers; Take opportunity to share cooperative work, celebrations, and moments of sadness or sorrow their footsteps tread.

--Develop and practice appropriate, relevant, and sensitive strategies and skills for working with others; Stop, look, listen, and think out how to use words and non-verbas to meet each person "where they live."

--Be aware of your limits, but try to help in spite of your limits; Never refuse the kindness of another...it may be the best expression of mutual respect and caring you will see.

ROUNDUP ON THIS EDITION

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Problems are only opportunities in work clothes.--Henry J. Kaiser

FAMILY LIFE SPECIALIST ADVENTURES

7/16 **Youth Violence and Resiliency Regional Research grant planning, Ft. Collins.**

7/18-19 **College Strategic Planning Meeting, Laramie**

8/7-15 **Vacation**

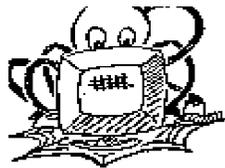
8/26 **Governor's Conference on Aging, Casper.**

Debby Johnson presents "Finances after 50," retired Extension educator Linnet McGoodwin describes "Growing Old in a New Age, and Ben presents "Resiliency in Older Adulthood" roundtables.

WEB WALKER

World Wide Web provides access to text and graphics on topics A-to-Z internationally. UW-CES staff can access through Netscape and UW Home Page, <http://uwyo.edu>.

Home Address
<http://uwyo.edu/ag/ces/nwltrs/chinook.htm>



DIVERSITY RELATED SITES

Multicultural Pavillion at University of Virginia

<http://curry.edschool.Virginia.EDU/go/multicultural>
Extensive summary of academic (essays, journals, museums) and community (projects, curricula & print/video) resources on ethnic, racial, religious, sexual orientation, gender, ability, and language diversity, with special files on teaching listing resources for topics like multicultural adolescent issues.

Yahoo Society & Culture/Race Relations

[http://www.yahoo.com/Society_and_Culture/race relations](http://www.yahoo.com/Society_and_Culture/race%20relations)
A panoply of group and personal sites featuring minority business, minority affairs forum, and access to education and public service groups such as The Urban League.

University of Maryland Multicultural Database

<http://www.inform.umd.edu:8080/EdRes/Topic/Diversity>
Probably the most extensive catalog of information on issues and resources for a wide variety of cultures.

Native American Resources on the Internet

<http://hanksville.phast.umass.edu/misc/NAresources.html>
Access to cultural, historical, archeological, educational, legal, non-profit, art, museum, music, electronic sites, bibliographies, videos, government services, commercial services, and personal sites of and for Native Americans of all tribes.

Fisher College of Business, Ohio State University

<http://www.cob.ohio-state.edu/~diversity>
Teaching diversity resources, programs, online magazines, business data, and information on a variety of cultures, with special emphasis on resources for business.

"Cut to the Chase"

INCORPORATING DIVERSITY IN PROGRAMMING

Include Everybody: Actively recruit persons of all colors, classes, and ethnic backgrounds for adult and youth programs, beginning with community leaders from those groups. Try to grasp what each person/group needs and how they view Extension resources. Include a variety of people on advisory or planning teams; facilitate input by varying methods (survey, personal contact, focus groups, public forums) and use of both group-specific and integrated gatherings.

Provide Genuine Multicultural Experiences: Avoid the tokenism of "cooking up" or "dressing up" as play--use experiences, perhaps with ethnic leaders--as ways to understand and bridge cultures. Integrate culturally unique experiences as part of everyone's learning activities.

Promote Strengths-Oriented Public Policy: Encourage schools, agencies, and organizations to understand family and cultural strengths which emphasize positive models and use of natural social networks to make decisions, implement programs, and support families. Promote flexibility for implementing community programs and collaboration among groups which helps them learn from and help one another.

TheoryBase: Racial/Cultural Identity Development

Understanding one's cultural identity, esp. as a member of a racial minority, can be viewed as an unfolding process:

- Stage 1: Conformity--minority persons express preference for dominant values and lifestyle, disdaining self, own and other racial groups, avoiding confrontation, trying to "pass"*
- Stage 2: Dissonance--Gradual breakdown of negative and positive stereotypes, creating internal, sometimes external, conflicts in perspectives and conformity/denial behaviors.*
- Stage 3: Resistance & Immersion--"Reaction" to dominant culture traits, standards, affirmation of self and own group amid guilt/shame for "selling out" at Stage 1.*
- Stage 4: Introspection--Careful examination of feelings and ideas about dominant and own group, deeper issues of bias, personal autonomy and ambiguities of relationships.*
- Stage 5: Integrative Awareness--Gradual resolution of identity and relationship conflicts, with emerging view that every culture has assets and liabilities and a commitment to choose the best and bring out the best in others.*

Source: D. Atkinson, G. Morten, & D.W. Sue. (1989). Counseling American Minorities: A Cross Cultural Perspective. Dubuque, IA: Wm. C. Brown. The authors also discuss implications for counselors/educators to appreciate and interact with experiences of culturally different persons.. and gain insight on their own views and actions.

When two cultures collide is the only time when true suffering exists.--Hermann Hesse

STATS AND FACTS
Family Diversity

Statistics on race and ethnicity become increasingly inaccurate as persons of mixed race identify with no one ancestry...and increasingly relevant as those same persons, and their society, value or devalue one racial or ethnic identity.

Racial Diversity (Pct., 1993)	WY	USA
White.....	92%	78%
African-American.....	1%	12%
Native American.....	2%	1%
Asian-American/Pacific Is.....	.6%	3%
Other.....	4.4%	6%

Source: Statistical Abstract of the United States. (1995). Washington, DC: Census Bureau, p. 19.

Counties with the highest percentage of racial minority persons (Percent, 1991)

Washakie (6.2%)

WYOMING

Fremont (20.5%)

Sweetwater (5.8%) Carbon (9.3%) Albany (6.4%) Laramie (9.4%)

SOURCE: Wyoming Data Handbook. (1991). Cheyenne, WY: Dept. of Administration and Information, p. 7.

Wyoming ranks 8th in its percentage of Native Americans. --V. Van Son. (1993). CO's State Fact Finder, p. 227.

Future Trends (Projected Percentages, USA)

	2000	2010	2020
White.....	82.6%	81.0%	79.6%
African-Am.....	13.1%	13.7%	14.3%
Other Races.....	4.3%	52.%	6.1%

SOURCE: Stat.Abstract of the US. (1993). Washington, DC: Census Bureau

Wyoming's relatively low numbers of racial minorities often cause us to overlook the diversity of national backgrounds of our citizens. Indigenous peoples lived here more than 4,000 years ago. Chinese immigrants brought the railroads; Welsh and Scottish miners opened the coal fields in Weston Co.; Volga Germans brought a rich farming heritage to the eastern plains. Basque shepherders found a home in the Big Horns of Johnson Co. Rock Springs is a virtual United Nations, with families claiming 54 different national origins!

Ancestry/Ethnic Identity* (WY Percent, 1990)

Most Frequent: German (34%); English (23%); Irish (16%)
Percent Claiming Hispanic Ancestry#: 5.5%

Also reported: Arab, Austrian, Belgian, Canadian, Chinese, Czech, Danish,, Filipino, French, FrenchCanadian, Greek, Hungarian, Iranian, Italian, Lithuanian, Mexican, Norwegian, Polish, Puerto Rican, Portuguese, Romanian, Russian, Scotch-Irish, Scottish, Slovak, Sub-Saharan African, Ukrainian, American, West Indian, Yugoslavian, and many others.

*Ancestry was specified by 289,434 persons, with 128,375 of those listing multiple ancestry. Not reporting: 29,786.

#Hispanic citizens may have come from one of several nations.

SOURCES: Pop. & Housing Char. for Census Tracts & Block No. Areas in WY: Outside Metro Areas. (1993). Washington, DC: Census Bureau, 88-89. (Does not account for Cheyenne/Laramie Co, Casper/Natrona Co)

Poverty and Minority Status (WY* Pct., 1990)

Avg. Income: Family Couple Female Householder

White.....	\$27,584	\$40,198	\$17,535
African-Am.....	\$33,028	\$24,075	\$21,438
Native Am.....	\$19,433	23,216	\$11,559
Asian-Am.....	\$25,195	27,767	\$15,032

Percent below poverty level: White (8.2%); African-Am. (15.3%); Native Am. (42.5%); Asian-Am. (14.4%); Hispanic (20.9%)

SOURCES: Pop. & Housing Char. for Census Tracts & Block No. Areas in WY: *Outside Metro Areas.. (1993). Washington, DC: Census Bureau, pp. 176-189. (Does not account for Cheyenne/Laramie Co, Casper/Natrona Co)

Since poverty status is often associated poor medical care and housing, higher crime neighborhoods and school problems, teen pregnancy and criminal activity, persons of color are disproportionately at risk in Wyoming, even though average salaries are above poverty status. Because WY is 94% White, the majority of children in poverty are White.

Hate Crimes

The Hate Crimes Statistics Act of 1990 required states to document crimes or manifest prejudice against persons due to race, religion, sexual orientation, or ethnicity.

Six criminal offenses (assault or vandalism-related) were identified as racially-motivated hate crimes in WY in 1994.

While not all incidents are reported or can be verified as targeted attacks, these figures represent a refreshing change from extensive and explicit attacks on native tribes, Chinese mine workers, and other immigrants all too frequent in Wyoming's early history.

SOURCES: Crime in Wyoming, 1994. WY Office of Attorney General, Division of Criminal Investigation, pp. 63-64.

Unfortunately, no statistics record the innumerable incidents of cooperation which span socially-defined differences...and conflicts are often seen as permanent and serious divisions rather than as opportunities for understanding.

Differing Strengths TRAITS OF MAJOR ETHNIC GROUPS IN WYOMING

Note: Descriptions provided by any research source generalize across families, emphasize certain themes (i.e., literacy, in education texts), and reflect current understanding and trends. Use observations for insight, then let persons speak for themselves.

NATIVE AMERICAN/AMERICAN INDIAN

While Shoshone and Northern Arapahoe tribes constitute the largest groups of indigenous peoples today, Wyoming historically was home to Cheyenne, Souix, Ute, Crow, Bannock, and others from time to time. Warfare, dislocation to unfamiliar and barren land, forced acculturation, as well as imposed and circumstantial breakup of community and family life contributed to historic and current social and economic problems--a fact which often masks family and cultural strengths. The 505 federally-recognized tribal groups vary widely in both traditional practices and contemporary economic and social circumstances, but these insights may help:

**Native Americans are the most economically disadvantaged and socially underserved group with epidemic rates of poverty, malnutrition, sanitation, alcoholism, and crime affecting many reservations and discrimination and dislocation affecting urban Indians.*

**Child rearing tends to be permissive and corporal punishment rare, with children encouraged to explore and guided by grandparents and other elders in formal teaching, parents, siblings, and other peers informally.*

**Religious beliefs and affiliations vary widely, but traditional views emphasize unity of person and nature.*

**Traditional clan/extended family structure provides framework for work, play, teaching, celebration, and support. Strong ties to kin and tribe as well as a history of deception by outsiders makes many Indians suspicious of help from others.*

**Traditional Indian values of sharing and protecting land, goods, enjoying and providing for the present rather than hoarding and investing for the future represent a different economic mindset.*

CAUCASIAN

Caucasians are a racially distinct group whose traditional home stretches from Europe to India across the Caucasus Mts. Anglo is often used as a synonym for this "White" people, but more specifically refers to Anglo-Saxon (Germanic tribes who conquered Britian (a pre-Roman Celtic homeland) around 500 AD and were conquered and intermarried with Normans (Viking-Gothic tribes from France) after 1066 AD and with numerous European, African, Oriental, and Semitic races to the present. Such a history illustrates the importance of cultural interpretation of race and ethnicity and the illusion of "racial purity." While many multi-cultural approaches describe Caucasians as a group, ethnic, family, and personal variety is as wide or wider than other US ethnics:

**Anglo-Americans tend to value individualism, hard work, show limited emotional expression, traditionally patriarchal, hold high expectations of children and discipline firmly; generalizations about materialism or religiosity are difficult to make about this group. Anglos tend to be future-oriented, pragmatic, value rationality, esp. linear thinking.*

**Irish-, Italian-, Cajun- and other Caucasian ethnics may see/do many things described of Anglos, but also tend to value extended family, emotional expression, formal religiosity, warm but firm parenting (shared by extended family).*

**German Amish and Mennonite families value hard work with individual and cooperative effort but eschew the decadence of materialism, value spirituality and proximity to Nature, and tend to discipline strictly.*

**Contemporary immigrants from Eastern and Western Europe may be "escaping" a socialist system and ready to embrace individualism and material status; or may feel uncomfortable as a rugged individual outside a collective system.*

INSTEAD OF RIGHT AND WRONG: ASSETS AND LIABILITIES

Chaotic | COHESION
| Disengaged-----Enmeshed
A |
D |
A |
P |
T |
|
Rigid

Using the Circumplex Model of Family Functioning, therapist Carol Woerher looks beyond the dynamics of the nuclear family and also examines the benefits and liabilities of families' styles of togetherness (COHESION), coping (ADAPTABILITY), and communication. Cultures with involved and influential extended families allow parents to be more permissive in disciplinary style...but also grant less privacy but expect more loyalty from the nuclear family. Cultures stressing nuclear family, with are less restricted by loyalty and tradition, but more vulnerable to isolation and breakup when events get out of hand.

Source: Carol Woerher. (1989). Ethnic families in the Circumplex Model. In D.H. Olson, C.S. Russell, & D.H. Sprenkle. (1989). Circumplex Model: Systemic Assessment and Treatment of Families. pp. 199-237, New York: Haworth Press.

Ethnic descriptions continued on the next page

HISPANIC

Hispanic, by definition, describes peoples who share some Spanish language and culture. Mexican-Americans (some prefer La Raza or Chicanos), the largest Hispanic group in the USA and WY, also claim Aztec or other Indian heritage; Puerto Rican and Cuban Hispanics often share African and/ or other European ancestry; Filipinos may be a blend Chinese or Melanesian cultures.

**Mexican-American families vary widely in acculturation due to the long period of migration and in tradition due to their varied regions-of-origin. One estimate claims that over 60% of Hispanics have limited English ability, this practical restriction, together with historic discrimination and high unemployment in traditionally Hispanic urban and rural communities, contributes to chronic poverty and difficulties in achieving economic advancement.*

**Extended family is the core of Mexican-American culture, with grandparents, aunts and uncles, nephews and cousins, godparents and family friends actively participating in guiding, disciplining, teaching, and supporting children.*

**Aztec and Mexican art, literature, music, and traditions as well as American patriotism run high in typical Chicano families.*

**Work and acquiring goods are often viewed as means for survival rather than status symbols*

**Child-rearing is typically permissive and indulgent in preschool years, with increasing responsibility (chores, achievements) and strictness into teenage years. Traditional fathers are disciplinarians with soft hearts; traditional mothers are devoted and hard-working. Diplomacy and harmony are often valued above emotional expression*

AFRICAN-AMERICAN

Forced to emigrate from homelands, to survive amid squalor, hard labor, and contempt, these people (who often view terms such as Negro and Black labels as derogatory) also experienced a history of family and community breakup, often met with resilient and adaptive responses. Since few African-Americans live in Wyoming, other citizens need to be reminded that media images which portray them (like stereotypes of other ethnic groups, occupations, and genders) are largely atypical.

**Like other minority groups, African-Americans take a bi-cultural approach, adapting to their own and dominant norms*

**Unemployment, poverty, and juvenile homicide are more than twice the US average among African-Americans in many inner cities. In addition to discrimination, the decline/export of American manufacturing left many blue-collar families outside the new economy and locked into schools, neighborhoods, economic institutions, and social services limited access to those jobs.*

****The majority of African-American families display these strengths: strong kinship bonds, strong work orientation, flexibility of family roles, strong achievement orientation, and strong religious orientation.***

**Marital bonds tend to be more egalitarian than White middle-class families and extended family (not matriarchy) is the focus of relational life.*

**More strict child discipline and positive role modeling and support are important means of adapting to discrimination.*

**African-American culture tends to focus on the whole vs. breaking things into parts, prefer inferential vs. deductive or inductive reasoning, approximate space-time-and numbers vs. emphasizing precision, focus on people vs. activities or things, maintain a keen sense of justice, lean toward altruism vs. acquisition, prefer novelty and uniqueness vs. conformity, emphasize in non-verbal vs. verbal expression*

Ethnicity refers to a concept of a group's "peoplehood" based on a combination of race, religion, and cultural history, whether or not members realize their commonalities with each other.

--Betty Carter & Monica McGoldrick

Sources: Don C Locke. (1992). *Increasing Multicultural Understanding*. Newbury Park, CA: Sage and Betty Carter & Monica M. McGoldrick (1988). *The Changing Family Life Cycle*. New York: Gardner.

RACISM: EMBODIMENT AND CONTRADICTION OF THE AMERICAN DREAM

The U.S. Constitution (1789) reflected a more egalitarian ethic than any document in its time, yet Blacks were counted as 2/3 of a man for representation purposes and not allowed to vote. Throughout the subsequent 207 years, the experience of non-Anglo Americans has been a struggle to claim the promises of equality against the realities of personal insult and institutional barriers. Today's controversies over affirmative action, racial quotas, and special legislative districts are part of a history, older than the United States, of group loyalties and rivalries, values of justice and openness, and strategies to achieve those ends. It takes imagination, compassion, and wisdom to reach across color, clan, and creed to embrace character.

 Whatever your heritage, you probably have some lifestyle preferences, values, or traditions which contrast with your closest friends. Keep this in mind as you hear descriptions of "Red," "Yellow," "Black," "White," or "Bown" individuals or cultures and as you appreciate individual personalities, interests, age or gender issues across cultures.

It is Your Business**CULTURAL DIVERSITY AS A WORKPLACE ASSET**

Working with those "like us" can be non-threatening, but in a diverse group, our gifts of experience, perspective, and skill complement those of others...if we allow it to be so:

Analysis and Metaphor

Analysis of logical and detailed causes, procedures, and outcomes most typical of European traditions can be enhanced and balanced with the metaphorical logic of African-American and Hispanic cultures

--ex: Often the best clues for how to understand and re-vitalize a neighborhood or an individual come from their stories, not from detailed assessments of their parts.

Linear and Wholistic Problem-Solving

Linear cause-and-effect (the Western tradition) can be helpful for specific and scientific problem-solving, but intuitive and wholistic approaches (the Eastern tradition) often provides a broader, more innovative perspective thinking.

--ex: Examining the variety of settings, users, and ways in which a product (such as a car) will be used can result in a better overall product than a focus on one element (the engine) or one outcome (fuel efficiency)

Hierarchy and Collaboration

Sometimes an inspiring, instructive, or decisive leader helps bring people together and move a worthy task forward. At other times, a chain-of-command impedes personal initiative or group cooperation. While most cultures supply examples of both styles, usually dominant cultures value hierarchy while subordinated cultures seek consensus and cooperation.

--ex: As workers become more skilled and projects (such as designing or constructing a new mall), both workers and future users (shoppers, store owners, repairmen) need to coordinate their actions and share leadership to produce an outcome which will meet the needs of all.

Individual and Group Achievement

White middle class people tend to value individual effort and achievement, but can relax and learn much from most other cultures in which cooperative efforts to reach a common goal are more typical.

--ex: Many companies have moved to a teamwork/project approach in which the combination of individual skills and group interaction produces a new mousetrap (food delivery system, packaging process) more creatively and efficiently, with greater employee and customer satisfaction than the traditional "do your own work" assembly line.

The bottom line for business is that workers from diverse cultural backgrounds bring a variety of untapped resources for enriching the performance of specific tasks, building of positive relationships, and shaping of a collective vision.

4-H Families**MAKING THE MOST OF DIVERSITY IN 4-H CLUBS**

These guidelines for respecting cultural diversity in teaching and planning activities may also apply to attitudes toward youth, gender, social class, or simply new 4H families (where parents were not 4Hers).

***We assume that they are where we are**, having the same goals and values, understanding the jargon of a subject-area or procedures of our organization. We need to start where they are and help them learn what they need to know.

***We assume we will just have to lower our standards.** By focusing on the experience each of us brings to an issue (rather than how well they know "our way") we learn more about another perspective as well as about an issue.

***We assume everyone will show interest or enthusiasm.** Silence or smiling responses are more typical for some cultures or personality types, thus may not be clues about teaching effectiveness. Invite genuine participation.

***We assume everyone learns best through structured presentations.** Many prefer discussion, hands-on experience, touching-feeling activities; Most don't relate to videos and examples which do not include someone like them.

***We assume we have to know all the answers.** This causes us to ignore what the audience already knows, to "talk down" to them. Invite them to share in "finding out."

***We assume working with nontraditional or diverse audiences may rob us of integrity or take time away from traditional audiences and regular tasks.** While addressing more and diverse audiences does take new time and effort, the personal and professional growth from new relationships and ideas...and the value of including the whole community...are more than compensation.

Source: Cynthia Johnson & Mary Belle De Hertogh (1993) In Karen Christman Morgan. (Ed.) Parents, Children, and Discipline: An Extension Guide for Programming. New Brunswick, NJ: Rutgers. This guidebook for parent education and support with culturally diverse audiences offers insight on gaining cultural sensitivity, understanding child-rearing practices across ethnic groups, planning multicultural programs, effective teaching/facilitating, understanding cultural contexts of families, plus resources for assessing a community, self-awareness, and a reference list.

The great law of culture: let each become what he was capable of being.

--Thomas Carlyle

Cultural Competence in Individuals and Organizations

The CSREES National Center for Diversity (Box 196, Kentucky State University, Frankfort, KY 40601; 502/227-6174), operated by the Kentucky Cooperative Extension System, provides resources and training nationwide on issues related to teaching, researching, and empowering persons of all backgrounds and beliefs. Two key components of the Center's work are:

Program Guidelines with Diverse Communities

Alice Meade, Diversity Training and Development Specialist, recommends that Extension educators adopt a wholistic model (characteristic of African and many other traditional views), incorporating diverse elements of individual, family, and community life, past, present, and future into a unified, interdependent, and integrated whole. This framework accommodates the cultural worldview of persons traditionally underrepresented in community education and encourages traditional clientele (who often segment issues and experiences into discrete parts) to see connections between topics and concerns addressed in community education (i.e., linking livestock management to community water quality). Key issues in for wholistic programming include:

- *Communications and Interpersonal Skills:** Each culture carries distinctive patterns of expressing emotions and ideas. Clarifying meanings and non-verbal expressions rather than jumping to conclusions aids understanding and communication.
- *Collaboration and Partnerships:** Joining with neighborhood or cultural organizations facilitates mutual learning and cooperation rather than placing the established institution (Extension) in a controlling, but distant position.
- *Data Collection:** Inviting community participation in construction and collection of data using a variety of means: surveys, focus groups, interviews, advisory councils, task forces, and field observations will result in a more authentic picture of events.
- *Environment:** Taking time to appreciate the perceptions and history of a group will lend insight into where and how they adapt...or change.
- *Leadership:** Develop rapport and empower all people in underrepresented groups rather than simply directing events yourself working through a handful of community "gatekeepers."
- *Curriculum:** Rethink both the content and delivery of methods and materials to match the circumstances of those with whom you work. Invite members of each community to help (re)write materials or suggest teaching or leadership methods themselves.
- *Implementation:** Incorporate community values, cultural traditions, and customs into program designs.
- *Culture:** Take every opportunity to read about the culture of persons with whom you work; then to discuss or check impressions with real people--to separate out the generalizations or others' observations from the real-life experiences of people.
- *Resources:** While institutional budgets and grants may facilitate many projects, the willing in-kind contributions of people themselves are necessary to insure dissemination of program effects and ownership of the program process.

Cultural Competence

Diversity competence is the awareness, knowledge, and skill needed to relate constructively to persons different from oneself, developed or activated by a willingness to change views and behaviors toward others. Competence is attained through:

- *Gaining an understanding of individual differences, social structures, common traits, communication patterns, customs and values, effective helping and problem-solving skills with particular groups of persons.
- *Appreciate effects of prejudice, discrimination, and cultural conflict on individuals, groups, and society in general.
- *Adjust personal and organizational behavior to work with persons in ways which respect and assist them.

Adapted from **Diversity Awareness Training Guide** produced by Yuri Morita for the Office of Affirmative Action, UC-Berkeley Division of Agriculture & Natural Resources (510/987-0098) provides hands-on discussion and role-play activities to explore similarities and differences in ethnicity, gender, sexual orientation, disability, and personality with teens and adults.

If we cannot now end our differences, at least we can help make the world safe for diversity.

John F. Kennedy

Teaching Tools

DIVERSITY TEACHING TIPS

adapted from Susan Josephs, Ohio State University Fisher College of Business WWW site

Teaching in the diverse classroom in a global economy means more than addressing issues of diversity or multi-culturalism. We must be aware of how we treat our students, of how our students treat us, and of how our students treat each other. These issues span disciplines and professions. They are important in all classes, whether the format is lecture, discussion or team projects. Each class, regardless of format or discipline, offers the opportunity to increase awareness of diversity and multi-cultural issues.

- *When persons work as groups, insist groups be as diverse as possible with regard to gender, race, nationality, or family structure.
- *Think about whether you refer to men, women, persons of different ages or national backgrounds in the same way (e.g. by first name, last name?) Strive for as much consistency as possible in the way you address each person in the class.
- *Monitor the balance of questions and comments from all groups. If people from some groups don't volunteering information, ask.
- *Use a random system for asking general questions or soliciting class participation to help every student participation.
- *Set a standard of consideration and respect, open participation. Intervene if a person or group of people try to dominate.
- *If a difficult classroom situation arises based on a multicultural or diversity issue (or any difficult, value or judgement-based situation), ask for a time out while everyone writes down his or her thoughts/opinions about the incident. This allows everyone to cool down and allows you to collect your thoughts and plan a response.
- *Include a non-discrimination statement in handouts and use materials which show respect for and include examples of all people.
- *Encourage students to sit next to people they don't know, and allow a few minutes before class for getting acquainted.
- *At various points in a multiple-session class (perhaps after three and six weeks), allow students to provide anonymous feedback about the course, especially with regard to their level of comfort in asking questions, answering questions, asking for help, etc., both from the instructor and from their colleagues. This may help uncover problems that you would not otherwise recognize.
- *Invite guest speakers who represent diversity in gender, race and ethnicity, even if the topic itself does not deal with diversity.
- *If a student makes a blatantly sexist, racist, or other comment which is likely to be offensive, ask the student if s/he could re-phrase the question/comment to express the idea without offending other members of the class. Use the opportunity to inform the class that those types of statements are inappropriate in professional settings. Stress that while each person has a right to his or her opinion, offensive statements and behaviors are inappropriate because they foster destructive communication.
- *Do not talk over a student's question or comment. Allow a student to completely finish before you respond.
- *For group presentations, insist that every member of the team must have a speaking part.
- *If groups work on more than one task, use a rotating leader system. Each member of the group must take a leadership role on one task, or on a major part of the task. This assures that all members of the group, regardless of gender, race or ethnicity, have a chance to learn leadership and organizational skills.
- *If your class is basically a lecture class, or if students are hesitant to ask questions, allow students to write questions at the end of class to turn in, and which can be answered during the next class meeting. Choose questions from men and women, from international students, etc. Make sure that good and bad questions are distributed equally and fairly among gender, race and ethnic groups. Alternately, assign students to ask questions in advance and rotate through the class roster, so that every student has an equal chance to answer questions.

RESOURCES FOR PROGRAMMING

Health Promotion in Diverse Cultural Communities by Virginia Gonzalez, Judith Gonzalez, Victor Freeman, & Beth Howard-Pitney (1991, Stanford Health Promotion Resource Center [415-723-0003]) discusses how to gather background information to understand cultural contexts, how to initiate community outreach, and how to plan and implement successful programs. Their approach stresses community involvement (advisory boards, local leadership), appreciation for experience (exploitation or prejudice, health misconceptions), and multi-level, group-targeted strategies (links to family, role models, cultural events).

Family Life Education in Multicultural Classrooms by Nancy Abbey, Claire Brindia, & Manual Casas (1990, Network Publications [800-321-4407]) offers practical guidelines for implementing programs and teaching family-related topics to students of diverse backgrounds. A focal point of their work is a theory of self-esteem, emphasizing connectiveness (to caring people and a positive heritage), uniqueness (specialness and self-respect), power (influence, skills, and self-confidence), role models and guiding values.

Diversity and Pluralism Database System (research, bulletins, videos, special programs, conference reports), Office of Diversity and Pluralism, College of Agriculture and Natural Resources, Michigan State University, East Lansing, MI 48824-1039 (517/335-1349).

RESOURCES FOR CONTINUING EDUCATION

Harriet McAdoo. (1996). *Black Families. Third Edition.* Newbury Park, CA: Sage.

K.G. Arms, J.K. Davidson, & N.B. Moore. (1992). *Cultural Diversity and Families.* Dubuque, IA: William C. Brown.

Jonathan Kozol. (1991). *Savage inequalities: Children in America's Schools.* New York: Crown.

R.J. Taylor, L.M. Chatters, M.B. Tucker, & E. Lewis. (1990). Developments in research on Black families: A decade review. *Journal of Marriage and the Family*, 52, (4), 993-1014.

W.A. Vega. (1990). Hispanic families in the 1980s. *Journal of Marriage and the Family*, 52, (4), 169-178.

It's the Law

PUBLIC POLICY ISSUES

ENGLISH AS THE OFFICIAL STATE LANGUAGE: DISCRIMINATION OR MOTIVATION TO ASSIMILATE?



The 1996 Wyoming legislature passed House Bill 154 (Enrolled Act No. 52):

"English shall be designated as the official language of Wyoming. Except as otherwise provided by law, no state agency or political subdivision of the state shall be required to provide any documents, information, literature or other written materials in any language other than English...

...including the following amendment, added during debate:

"...A state agency or political subdivision or its officers or employees may act in a language other than the English language for any of the following purposes: (i) To provide information orally to individuals in the course of delivering services to the general public; (ii) To comply with federal law; (iii) To protect the public health or safety; (iv) To protect the rights of parties and witnesses in a civil or criminal action in a court or in an administrative proceeding; (v) To provide instruction in foreign and Native American language courses; (vi) To provide instruction designed to aid students with limited English proficiency so they can make a timely transition to use of the English language in the public schools; (vii) To promote international commerce, trade or tourism; (viii) To use terms of art or phrases from languages other than the English language in documents.."

Opponents of the bill viewed such action as ethnocentric and insensitive, restricting access of some citizens to documents and services readily available to others. Some were concerned that such actions may precede more overt discrimination against those outside the cultural mainstream. The amendment facilitates use of providers and resources which meet needs of non-English speakers, accommodating a variety of language needs, and avoiding a costly civil rights lawsuit.

Proponents of the English-only measure argue that practical considerations (i.e., the difficulty of finding translators to convert any document into any language other than English) as well as financial limitations (i.e., strains placed on an already tight budget by costs of translating documents) necessitate the action. Requiring English competency is seen as encouraging mastery of the language of educational and economic opportunity, discouraging a marginalized existence.

The English-language bill is just one example of the expanding challenges within and beyond the state to accommodate language and cultural diversity while facilitating a common ground for economic and social life together.

PARADOXES: A PARTING THOUGHT***I Just Assumed...***

The following little quiz may help each of us see things from the other person's perspective...and appreciate why all our ways of looking at things are needed. The five themes listed are used by sociologists to describe unique aspects of cultures.

Time: Is the orientation based on past, present, or future?

- Is tradition or family heritage more important than "being up with the times?"
- Should a person sacrifice material or emotional rewards at present for future gain?
- Can you "enjoy the moment" or do you tend to focus on what's next to be done?

Human Relations: Are individuals, collateral or lineal relationships most valued?

- Is "rugged individualism" and self-reliance a strong value in your family?
- Is it OK to ask for help or exchange mutual help rather than "do it yourself?"
- Should elders or grandparents have a strong influence on family decisions?

Human Activities: Is the focus on doing, being, or becoming?

- Do you feel obligated to "be doing something" and uncomfortable with leisure?
- Do you resent work obligations when they conflict with family belongingness?
- Do those you love tend to focus on what you will be or who you are?

Human Nature: At birth, are people considered basically good, bad, neutral, or mixed?

- Do you tend to interpret others' behavior as essentially selfish or devious?
- How changeable is the good and bad in other people?
- What motivates people to act as they do?

Supernatural: Is the supernatural controlling, subordinating, or in harmony with humans?

- How predictable is the world?
- Does anything you do make it more predictable?
- Can you be comfortable "not being in control?"

Our cultural or personal assumptions and paradigms have a history and logic which transcend the brief generalizations within the questions above. Without an understanding of how and why we respond to questions like those above, we are aliens to our own culture.

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